CATHAR DOCUMENTS

BERSERKER
BOOKS

INTRODUCTION

THE LAST SUPPER

1. Carcassonne version.
2.Translation of Vienna.

THE BOOK OF THE TWO PRINCIPLES

1. Treatise on Free Will.
2.The creation.
3.Universal signs.
4.Summary to serve as instruction for the ignorant.
5. Against the Garatenses.
6. Of free will.
7.From the persecutions.

THE CATHAR RITUAL

1. The Occitan ritual.
2.The Latin ritual.

INTRODUCTION

We offer the reader, for the first time in Spanish, the texts strictly Cathar doctrinal texts that have been preserved:

The Book of the Two Principles

The Occitan ritual (also known as the Lyon ritual)

The Latin ritual

They should also include the documents from the archives of the Inquisition some of which have been edited[1] as well as a version of the New Testament translated into Occitan during the 13th century[2].

Although they are not documents written by the Cathars, there are also two apocryphal gospels that had a great influence on their formulations doctrinal. It is about The Secret Dinner which we reproduce here for its enormous repercussion, especially among the French and Italian Cathars, and The Ascension **of Isaiah**[3] of lesser effect. These documents would be the entirety of the publicly known Cathar manifestos.

As is known, the doctrine of the Cathars took shape in medieval society. European, creating a movement of broad social dimensions that lasted with Such character close to two centuries. Therefore, it was necessarily reflected as well. in numerous works of the time, literary and others. Among the best known **we can mention: The legend of Barlaam and Josaphat; The journey of Saint Patrick to Purgatory; The poem of Boethius; and the Visions of Tindal and St. Paul, thus** like numerous writings of the Provençal and Catalan troubadours[4]. -

The Secret Dinner is also called Juan's Questions because of its content. consists of a series of questions that Juan would have asked Jesus Christ at a "Secret Dinner of the kingdom of heaven" that, in the opinion of some Cathars, the historical Supper would have been nothing but a temporary reflection.

The two existing versions of the Last Supper address, in the same order, the next matters:

1) Satán antes de la caída, 2) Seducción de los ángeles por Satán, 3) caída de Satan, 4) creation of the world, 5) creation of man, 6) sin of Adam and Eva, 7) the generation of souls, 8) the kingdom of Satan on earth, 9) the coming of Jesus Christ, 10) the baptism by water and the baptism by the Spirit, 11) significado de las palabras "comer la carne y beber la sangre de Cristo", 12) The Final Judgment and 13) Punishment of Satan.

It was edited by Doellinger, op. cit. The Latin version of this gospel is from 13th century. According to scholars, the text must be traced back to a version Greek of some Memoirs of the Apostles, a mystical work known for the first Manichaeans. There are two versions, one coming from the archives of the Inquisition of Carcassonne (France), and another that is found in the library National of Vienna (Manuscript 1.137). Both versions seem to come from from the same copy made by the medieval bogomils. Here we publish the two.

From the Liber de Duobus Principiis there is only one manuscript from the end of 13th century that belongs to the Conventi Soppressi collection of the Library National of Florence. It was published in 1939: A neo-Manichaean treaty **from the 12th century, the Book of the Two Principles, followed by a fragment of the ritual cathar, by A. Dondaine, O.P. Dominican Historical Institute, S. Sabina, Rome** 1939.

It is composed of various treaties (seven).

The first, Treatise on Free Will, denies its existence and, with that, of freedom. The second, The creation, and the third, Universal Signs, they come to complete the first one, and together they establish the theory about the existence of the two principles.

The summary to serve as instruction to the ignorant exposes the doctrine of the absolute dualists as systematized by Jean de Lugio, applied only to two specific points: creation and the two principles.

The Treaty against the Garatenses is a controversial work directed against the mitigated dualists of the church of Concorezo.

Finally, the second treatise on Free Will presents new arguments in against the existence of it and the persecutions is a selection of quotations from the Holy Scriptures intended to show with the authority of the New Testament that true Christians should expect to be persecuted.

Cathar rituals have come down to us two: The Occitan ritual, called "of Lyon" which is written in the Occitan language (manuscript of the Palace of the Arts, Lyon), and the "de Florencia," incomplete, written in Latin.

Both have been published by A. Dondaine: the first in 'The New "Will" (work cited in note 1, pages 470 a - 482 b), and the second in the Book of the two Principles (Page 151 - 165).

Like all rituals, the Cathar rituals are a material support for teachings. hermetic results of a long experience that, through the combination of ceremonies, ornaments, colors, sounds, monuments, succession of gestures, etc. facilitate access to higher worlds. In these Cathar rituals, the reader you can find, among others, the very important description of Consolamentum

The Cathars in history

Cathar is a word derived from Greek that means 'pure'. With it, one...
design a general way a religious movement that spread throughout the
Southern Europe, especially in the south of France, from the 11th century to the
XIII. The followers of this movement were known by names
various according to the areas: patarinos in Northern Italy, Bosnia and Dalmatia; in
the northern part of France publicans, a word derived from the Latin paulicians that
designated a Christian sect with which they were sometimes associated; Albigensians
in the French Languedoc where they were particularly important; bogomils
in Bulgaria.

The movement was fiercely repressed through a crusade instigated by the
Pope Innocent III and militarily led by Simon de Montfort, that
began in the early years of the 13th century and was marked by cruelty
extraordinary. Its first episode was the massacre of Beziers (southern France),
city where all the inhabitants were murdered. Here is Abbot Arnaldo
Amalric pronounced the famous phrase "Kill them all, God will recognize His own."
yours." The war continued until 1244, when the crusaders took the
Montsegur castle, the last stronghold of the Cathars, who died.
by the hundreds throwing themselves singing into the flames of the bonfire.

The spiritual affiliation of Catharism is very distant: through its version
Bogomila was influenced by the Paulicians, a Christian heretical sect.
Manichaean character, whose doctrine, as is known, developed among the ancients.
Persians. The other component of their doctrine is of a gnostic nature. They maintained
the existence of the two principles, that of good and that of evil; they defended the
transmigration of souls saying that they must suffer innumerable
prisons in human or animal bodies until they transform into pure ones
(Cathars), receiving then the enlightenment and freeing themselves from the wheel of
reincarnations; they practiced the cult everywhere and rejected the
sacraments of the Catholic Church having their own ritual, whose part
fundamental was the consolamentum a kind of sacrament imparted by
laying on of hands. Those who received it were included among the
perfect, they were the priests of the group and led a life
extremely asceticism.

The Cathars and Hermeticism

The most widespread claim about the Cathars is that they are Manichaean. supporters of the existence of two principles, that of good and that of evil. These principles would be of equal importance according to some (absolute dualism), and according to others of greater importance the principle of good than that of evil (dualism) mitigated.

In another order of things, there are those who claim that the Cathar doctrine would be a doctrine lunar. These scholars contrast the Cathars with the doctrines of the Templars, of solar nature.

There are also those who believe that the Cathars were initiates, a multitude of initiates, who possessed the terms of entry and exit in the physical body and dominio del mismo (endura). Su afección a la naturaleza (lo que ha hecho Dios it's good) and their interest and handling of it would not be anything but attention to one. of the two poles (the feminine, the passive, the nature made natural) of everything exists.

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CARCASSONNE VERSION

1 Hey, Juan, it's me, your brother, and I have access to the affliction to
to have access, also, to the kingdom of heaven, while resting on the
breast of our Lord Jesus Christ, I said: "Lord, who is who you
Will he betray me?
Then Satan entered him (Judas) and he was already looking for a way to sell me.

And I said to Him: 'Lord, before Satan fell, what glory was he in?'
established near your Father?
I governed the virtues of the heavens. As for me, I sat next to my Father.
He was the commander of all those who imitated the Father and his power descended
from heaven to hell and rose from hell to the throne of the Father
invisible. And he observed the glory of Him who moves the heavens. And he dreamed in
to settle on the clouds of the heavens because he wanted to resemble the Most High.
And having descended to the Air, he said to the angel of the Air: 'Open the doors for me of the
Aire." Y el ángel le abrió las puertas del Aire. Y continuando su camino hacia
he went down, found the angel who held the waters, and said to him: "Open the doors for me of
the waters"; and the angel opened them. Beyond was found all the face of the earth
covered by the waters. He came to the land and saw two fish that were stretched out
about the waters. They were like two yoked oxen for plowing and under the command of the
Invisible Father, they guarded all the land, from dusk to dawn. Having
even lower down, he found himself in the presence of the clouds passing over the
waves of the sea to retain them. Always going down, he reached his ossop, which is the
beginning of the fire. After which he could no longer go down further because of
from the flame of burning fire. Satan turned back and filled his soul with
malice, and approaching the angel of Air and him who was above the
waters said to them: "All things belong to me. If you listen to me,
I will place my throne on the clouds and will be like the Most High: I will remove the
waters of this upper firmament and I will gather all the other occupied places
by the sea: having done this, there will be no more waters upon the face of the earth and I will reign
with you for centuries of centuries." And having said this, the angel (Satan) ascended.
up to the other angels, right up to the fifth heaven, and spoke to each one of them
Thus: "How much do you owe your master? A hundred measures of wheat," one of them replied.
Take pen and ink, he said, and write: forty.
How much do you owe your Lord? A hundred jars of oil," he was answered: "Sit down,
he said to Satan, "and write fifty." And he ascended to all the heavens and, with such
words seduced the angels of the Invisible Father, and so on until the fifth heaven.

But a voice came out from the throne of the Father saying:

What are you doing, denier of the Father, you who seduce the angels? Creator of sin, do quickly what you have imagined to do!" Then the Father commanded to his angels: "Take away their garments!" And the angels stripped them of their garments, from their thrones and their crowns to all the angels who had heard Satan.

And I still questioned the Lord: 'When Satan fell, where did he have his "address?" And he replied to me: "My father transformed it because of his pride and the light was taken from him; his face became like red fire and became very similar to the face of man. And he dragged a third of the angels with his tail. God, and he was thrown from the throne of God and from the dominion of the heavens. And descending to this firmament, he could not find a place of rest nor neither for him nor for those who were with him. And they called upon the Father saying: "Have mercy paciencia conmigo y te devolveré todo!" Y el Padre tuvo piedad de él y le dio rest as well as those who were with him and the permission to do whatever they wanted until the seventh day.

And so it was installed in the firmament and gave orders to the angel that was above. of the Air and to him who was above the Waters: they raised two parts of the waters from bottom to top, in the air, and of the third part they made the but, according to the commandment of the Father, He also prescribed to the angel who was above the waters to remain. about the two fish; and they lifted the land from below to above and the dry ground appeared. And took the crown of the angel who commanded the waters: from one half the moonlight shone; from the other the light of the stars. With the precious stones he made the myriad of stars. Then, he took his angels as ministers following the order of the celestial hierarchies established by the Most High. And under the orders of the Invisible Father, he made the thunder, the rains, the ice. and the snows. And he appointed the angels as ministers to govern them. And he ordered the earth to produce every great animal, reptile, and the trees and the herbs; and He commanded the sea to produce fish and the birds of the sky.

5 After which, he reflected, and made man so that he would be his slave.
or the slave of himself. And he commanded the angel of the third heaven to enter that body
of clay, from which he took a part to make another body in the shape of a woman; and
he ordered the angel of the second heaven to enter the body of the woman. But these
angels cried when they saw that there was in them a mortal form and that they had become
turned different by this external form. And Satan urged them to perform the act
of the flesh in their bodies of clay; and they did not understand that in this way they were committing
the sin. The announcer of the coming evils meditated in his spirit about the
the way he would create Paradise; and he brought the men in and ordered their
angels take them there. Then the Devil planted some bushes in the middle
from Paradise; and with a spit, he made the serpent, which he ordered to inhabit in
the bushes. This is how the Devil disguised his ill intention, so that they
they would not know his trap. And he entered Paradise and spoke to them: He said to them:
Eat of all the fruit that is found in Paradise, but be very careful of
eat from the fruit of the science of Good and Evil." Nevertheless, the Devil
he introduced into the body of the wicked serpent and seduced the angel in the form of a woman,
he extended over his head the concupiscence of sin, and he took on his
concupiscence with Eve serving herself with the tail of the serpent. That is why
that men are called sons of the devil and sons of the serpent, since
they serve the lust of the Devil, their father, and they will serve him until the
consummation of this century.

And then, I, Juan, questioned the Lord thus: "How can it be said that
Adam and Eve have been created by God and placed in Paradise to obey the
orders of the Father, and which have been subsequently abandoned to death?
The Lord answered me: "Listen, John, beloved of my Father, it is the ignorant
those who say, in their error, that my Father has made those bodies of clay. In
reality, He created all the Virtues of heaven by the Holy Spirit: it is because of
his sin, which is why they came across mortal clay bodies and for
what they were as a consequence of the death." And again, I, John, questioned the
Sir: "In what way can a man be born in spirit in a
"Body of flesh?" And the Lord answered me: "Out of fallen angels of
heaven, men enter the woman's body and receive the flesh of the
lust of the flesh. The spirit, therefore, is born of the spirit and the flesh
of the flesh. And thus the kingdom of Satan is fulfilled in this world and in all
nations." And he said to me again: "My Father has allowed him to reign for seven days which are
seven centuries.

And I questioned the Lord again, I said: 'Who will be there at that time?'
And he said to me: 'From the moment the devil was cast out of the glory of the Father
and refused to take part in it, he settled on the clouds and sent his
ministers, the burning angels of fire, down, towards men, from the
from the times of Adam to the times of Enoch. And he raised Enoch, his minister for
above the firmament and revealed to him his divinity. He was given a feather and ink;
and, having sat down, wrote sixty-seven books under his direction.

He ordered him to take them to the land. Enoch kept them in deposit in the land,
then he transmitted them to his children and began to teach them how to do it
sacrifices and iniquitous mysteries. And thus the kingdom of the
heavens.

And Satan said to them: 'Behold, I am your God and there is no other God but me.'
It is for this reason that my father sent me into the world to teach the
men and let them learn to recognize the evil spirit of the Devil. But
then Satan, having known that I had come down from heaven to this world,
he sent his angel and he took wood from three trees and gave it to Moses so that I
crucified sea with this wood, which in fact is currently kept for
me, for my crucifixion.

And he made his divinity known to his people, and he commanded that the law be given.
to the children of Israel, and Moses made them pass through the midst of the Red Sea.

When my father had thought of sending me to earth, before me, he sent to
his angel, named Mary, to receive me. Then I went down, entered into him
through one ear and came out through the other ear. And Satan, prince of this world,
I knew that I had come down here to search for and save the beings that had.
similar, and he sent to the earth, to baptize in water, his angel, the prophet
Elijah, who was called John the Baptist. But Elijah asked the prince of this
mundo: "¿Cómo podré reconocerle?". Y el Señor, El mismo, le contestó:
The one on whom you see the Holy Spirit descend like a dove and
stay, that baptizes in the name of the Holy Spirit for the remission of the
sins: he only has the power to lose and to save.

And again I, Juan, asked the Lord: "Can one be saved by the
baptism of John without your baptism?
baptized, by the spirit, for the remission of sins, no man, only
through the baptism of water, one can see the kingdom of heaven, for I am the bread
from Life descending from the seventh heaven. And those who eat of my flesh
and my blood will bear, only those will be called children of God." And I asked
to the Lord: "What is there to understand in your words: 'eat my flesh and drink my'
blood?" And the Lord said to me: "Before the Devil was expelled with all his
militia, of the glory of the Father, when they prayed, they indeed glorified the Father
saying in their prayers: Our Father who art in heaven and thus all their
hymns rose before the throne of the Father. But after their fall, they cannot
glorify God through this prayer." And I asked the Lord: "How
Do all receive the baptism of John and not all receive yours?
He gave me this answer: "Because their works are evil and because they do not come to the light."
The disciples of John take husbands and take wives, but my disciples do not.
they get married, and they are like the angels of God in heaven." I then said:
If it is a sin to know a woman, then it is not necessary for a man to marry.
The Lord answered me: "Not everyone understands the meaning of these words, too
less than it has been given to them (in grace) to understand them: there are eunuchs who
they have come out such from their mother's womb, there are those whom men have made
eunuchs and there are those who have made themselves eunuchs (renouncing the
marriage), for the kingdom of heaven. Who can understand this
understand!

10 And I then asked the Lord about the Day of Judgment: 'What will be the
"sign of your arrival?" He answered me: "That will be when the number of the Righteous
it is finished according to the number of crowned Just Ones fallen from heaven. Then
Satan will be released and will come out of his prison, filled with great wrath, and he will wage war.
to the Just, and they will cry out to the Lord God with a loud voice. And immediately the
The Lord will command His angel to sound the trumpet. The voice of the archangel, in the trumpet,
It will be heard from heaven to hell. And then the sun will be darkened.
and the moon will no longer give its light; the stars will fall and the four winds will be
torn from their foundations, and they will shake the earth and the sea and the
At the same time, the mountains and the hills. Suddenly the sky will tremble and the sun
It will darken and only shine until the fourth hour. Then the sign will appear.
of the Son of Man, and with him all the holy angels, and he will set his throne
about the clouds and will sit on the throne of his majesty, with the twelve apostles
sitting upon the twelve thrones of his glory. And the books will be opened and he
he would judge the entire universe according to the faith he had preached.

And then the Son of Man will send his angels to gather his
chosen, from the four winds and from the top of the heavens to their
extremities and for them to be brought before him. Then also the Son of
Man will send the evil demons to bring all the nations before
he, and he will say to them: Come here, you who said: "We have eaten and
we have drunk well and enjoyed the goods of this world. After which
they will be taken back, and immediately all nations will be before the
tribunal, full of fear. And the books of Life will be opened and they will discover the
thoughts of all nations and their wickedness. And the Lord will glorify the
Just in their patience and good works: those who have followed the
angelic prescriptions will have the right to glory, honor and
incorruptibility, those who have unjustly obeyed the devil, the
cholera, indignation, torment and anguish will seize them. E
The Son of Man will then take His chosen ones away from among the sinners.
And he will say to them: 'Come, you who are blessed by my Father; inherit the kingdom
what has been prepared for you by the organization of the world." To the
He will then say to the fishermen: 'Go away from me, you cursed ones, to the everlasting fire,
what has been prepared for the Devil and for his angels." And all the others,
seeing that the time of the Last Separation has come, they will hasten the
fishermen in hell, under the command of the Invisible Father. Then the souls
they will come out of the prison of the non-believers and then my voice will also be heard and
there will be only one flock and one shepherd. And it will come out from the depths
from the earth a dark darkness that is the gloom of the hell of fire, and
she will consume the entire universe from the depths of the earth to the air of
firmament. And the Lord will be (will reign) from the firmament to the hells
from the earth. So deep will be the lake of fire where the sinners will live that
the stone that a thirty-year-old man would lift and let fall down,
it would barely reach the bottom after three years.

11 Then Satan will be bound with all his militia and will be put inside that
lake of fire. And the Son of God will walk with his chosen ones over it
firmament, and he will imprison the Devil by binding him with strong chains
indestructibles. The sinners, crying and lamenting, will say: "Absorb us
earth, and hide us in you!" And then, the Just will shine like a sun in the
kingdom of His Father. And the Son of God will lead them before the throne of the Father.
invisible and he will say: 'Here I am with the children you have given me; just Father, the
the world has only known you, but I, I have truly known you, since you are
you who has sent me.
My beloved Son, sit at my right hand until I put your enemies under your feet.
how you have trampled on your enemies who have denied me and have said: We are
the gods and apart from us there are no other gods; who have put to death
your prophets and persecuted your Righteous. It is you now who has persecuted them in
the outer darkness, where there will be weeping and gnashing of teeth.

And then the Son of God will sit at the right hand of the Father and the Father will rule.
to His angels and will govern His chosen ones. He will place them among the choirs of angels,
he will dress them in incorruptible garments, give them unfading crowns and places
immutables. And God will be among them. They will no longer hunger or thirst;
The sun will not strike them, nor any scorching heat. And God will wipe away every tear.
from his eyes. And the Son will reign with his holy Father and his kingdom will have no end for the
centuries of centuries. Here is the 'Secret' of the heretics of Concorezo brought
from Bulgaria to Nazario, his bishop. It is full of errors.

II

TRANSLATION OF VIENNA

Questions asked by John, the apostle and evangelist, to Our Lord Jesus Christ,
At the Last Supper of the kingdom of heaven, regarding the organization of the
world, of the Prince of this world and of Adam.

In the name of the Father, the Son, and the Holy Spirit. Amen.

1 Hey, Juan, I have access to affliction, to also gain access to the kingdom
from the heavens, while resting, during the Dinner, on the chest of
Jesus Christ Our Lord, I said to Him: "Lord, who is it that will betray you?" And the
The Lord replied to me: "The one who dips his hand with me in the dish: then
Satan will enter him and sell me.

And I said to him: 'Lord, before Satan had fallen, in what glory did he...
I was near the Father?
the heavens, near the throne of the invisible Father, and it was the organizer of all the
things. As for me, I sat close to my Father. Satan ruled the
virtues of the heavens and all those who obey the Father. His power
descended from the heavens to the depths and rose to the throne of
Invisible father, and he was the guardian of those glories that were above
all the skies.

But he meditated in his spirit and wanted to place his throne above the clouds and be similar to the Most High. And as he had descended to the Air, he found the angel who he resided above the air, and said to him: "Open the doors of the air to me." And the angel... it opened. Going down still, he found all the land covered by waters; and, going below, he discovered the two fish, stretched out on the waters and tied one another, who, under the command of the invisible Father, upheld the whole earth. Going down further, he encountered the presence of large clouds that they contain the overflow of the sea; and finally descended to his hell that it is the hell of fire. By then it could not go lower due to the flame of fire that burned him.

Then Satan turned back and, having filled his heart with malice he rose towards the angel who commanded in the air, and towards the one who commanded in the waters, and he said to them: "All this belongs to me: if you listen to me, I will place I will set my throne above the clouds and I will be like the Most High. I will raise the waters for above the firmament and I will gather all the rest of the waters into vast seas; after which there will be no more water over the entire surface of the earth, and I will reign with you until the end of the ages." He spoke this to the angels. And he rose to the heavens, corrupting the angels of the invisible Father, just to the third heaven." He said to each of them: "How much do you owe your master?" The first one replied: "A hundred measures of oil." "Collect your bill," he said, sit down and write: fifty." He said the same to the others: "You, how much Do you owe your master? your bill, he said to him, and quickly make another one for eighty. heavens, making such propositions to the angels; and he reached the fourth heaven, seducing the angels of the invisible Father.

3 But a voice came out from the throne of the Father saying: "What are you doing, you who... God has repudiated and who seduces the angels of the Father? Author of sin, do quickly that which you have thought to do." Then the Father gave this order to his angels: "Remove their robes, their thrones, and their crowns from all the angels who they obeyed him." And they took away the clothes, thrones, and crowns from everyone angels who had obeyed Satan.

Again, I, Juan, questioned the Lord: "When Satan had fallen, in what Where was his dwelling place? to transform itself according to its own arrogance. The light of its glory was given to him suppressed and her face was all like red-hot iron, under the action of fire, and its face had the appearance of a man, and it had seven tails with who dragged a third of the angels of God with him; and was expelled from throne of God, and of the heavenly dominion.

And descending from the sky to the firmament, they could not find, neither he nor those who they were with him, a place to rest," and he called out to the Father and said: "I sin: be patient with me and I will repay you all.
he gave him time to do whatever he wanted until the seventh day.

Then he set his throne in the firmament and gave his instructions to the angel. who had command over the air and he who had command over the water: they they raised two parts of the waters in the air from bottom to top, and of the third part made the vast seas. And so there was a separation of the waters according to the order of the invisible Father. And he then said to the angel who was over the waters: "Stay over the two fish!" And he raised the earth with his head and the earth it appeared barren and she was... [Laguna]... When he had received the crown of angel who governed the air, made a throne from one half, and from the other, the light of sol. Also taking the crown of the angel who commanded in the waters, of a half made the light of the moon, and the other the light of day. And with the precious stones he made the fire: with this fire he made all his army and the stars; and with these the spiritual angels, his ministers. According to the plan of the Most High Organizer, he he also made the thunders and the rains, the hail and the snow, and sent to the angels, his ministers, to govern them. And he commanded the earth to bring forth from her breast all living beings, the animals, the trees, and the grasses. To the sea, it He ordered to produce fish and to the air the birds of the sky.[38]

And he had the design to make a man who would be at his service. He took he formed man from the dust of the earth and created him in his likeness. Then, he sent the angel of the second sky to enter that body of clay. Then he took a piece of it with the that formed another body in the shape of a woman; and into that woman's body he made enter to the angel of the first sky. The angels cried a lot seeing that they were coated with deadly wrapping and that, now, existed in different forms. And Satan urged them to carry out the works of the flesh in these clay bodies, but they did not know how to sin. So the creator of sin, employing all his malice proceeded as follows: she planted a Paradise, inside the which placed men and forbade them to eat from the fruits that were there. The Devil entered Paradise, planted a reed in the middle, then, after a little of saliva created a serpent, which he ordered to stay in the reed. Thus the Devil he concealed his cunning and his deceit so that they would not see that he was deceiving them. And He approached them and said: "Eat from all the fruits that are in the Paradise, but do not eat from the fruit of Good and Evil. Then the bad Devil entering the bad serpent, he seduced the angel that had the form of a woman and poured over her head the lust of sin. And the lust of Eve was like a burning oven. And immediately the Devil emerged from the reed under the appearance of the snake and fulfilled his lust with Eve using the tail of the snake. That is why men are not called sons of God, but children of the Devil and children of the serpent, since they do the diabolical wills of their father, and they will do so until the end of the ages.

6 Then, I Jan, questioned the Lord in these terms, 'Why do men
they say that Adam and Eve were created by God and placed in Paradise to
to keep his commandments and that after having transgressed the order that
habían recibido del Padre, fueron por él entregados a la muerte?" Y el Señor me
He said: "Listen, beloved Juan, it is the men filled with madness who
pretenden que por prevaricación, mi Padre ha formado esos cuerpos de barro:
In reality, he has only created, through the Holy Spirit, all the virtues of heaven.
It is due to their disobedience and the very fact of their decay that they
they have found, necessarily, in possession of a clay body, and therefore
that consequently have been delivered to death.' And I John, questioned
to the Lord, I said: 'Lord, how does a man be born spiritually in a'
"clay body?" And the Lord answered me: "Proceeding from fallen spirits
from heaven, they enter the clay body of the woman, and they receive the flesh of the
the lust of the flesh and at the same time, the spirit... [Laguna]... The
spirit is born of the spirit and flesh of the flesh. And that is how the kingdom of Satan
it is fulfilled in this world.

7 I still asked the Lord this question: "How long will Satan reign in
this world, about the essence of man?
father has prescribed to reign for seven days." And again, I, John, asked the Lord:
What will this century be (this duration of seven centuries?)
the moment when the Devil was expelled from the glory of the Father and wanted
having his own, he placed his throne in the clouds and sent his angels his
ministers -burning fire- down, near the men, from Adam to his
servant Enoch. And he sent to Enoch, his servant, he exalted him above the
sky and revealed his divinity to him. Then, he made him take a pen and ink.
Enoch sat down and wrote seventy-six books under his dictation. And the Devil ordered
that those books were taken to the earth. Enoch then went back down upon the
land, entrusted the books to his children, and also taught them how to celebrate
sacrifices. They did it so well that they closed the kingdom to men.
heavens. And the Devil said to them: Behold, I am your God and there is no other God.
more than me.

So it was when my Father sent me to this world to manifest His
name before men and to teach them to distinguish the true
God of the demon full of malice. But, having known that he was coming down to this low
world, Satan sent his angel who took three pieces of wood and gave them to Moses,
the prophet, so that I may be crucified upon them. These woods have been
preserved until today for me. And he himself, the Devil, revealed to Moses his
divinity. He commanded him to give his law to the children of Israel, and thus Moses made them pass,
dry, through the middle of the sea.

When my father had decided to send me to this low world, he made descend
before me, by the Holy Spirit, to one of his angels, to receive me. This
the angel was called Mary and she became my 'mother' And when I descended I entered her
through the ear and I came out of it through the ear. Satan, the prince of this world
I knew that he had come to seek and save the beings that had perished; and
He sent his angel the prophet Elijah, who baptized in water and is called John.
Bautista. But Elias asked the prince of this world, how could he
recognize me. And he himself said to him: 'The one on whom you see the Spirit descending and remaining
the Holy Spirit in the form of a dove is the one who baptizes in the Holy Spirit and
by the fire." Juan asked this because he did not know him. Juan bears witness to this.
I baptize in water and in penance, but he baptizes us in the Holy
Spirit for the remission of our sins. He is the one who can forgive and
save.

9 And again, I John, asked the Lord: "Can man be saved by the
bautismo de Juan?" -"Sin mi bautismo por el cual yo bautizo para la remisión
of sins, he replied, no one will ever find salvation in God,
Well, I am the bread of Life coming down from the seventh heaven: Only those who eat
my flesh and drink my blood will be called Children of God.' And still I asked
to the Lord: "What is your flesh and what is your blood? ...And the Lord said to me: "Before
that the Devil would have fallen with all his angelic host seized by the Father,
the angels glorified and prayed to my Father saying this prayer: Our Father
who is in heaven. Thus this chant ascended before the throne of the Father. But since the
at the moment they were stripped away, the angels could no longer glorify the Lord
with this sentence. And I still questioned the Lord: 'How is it that everyone
Do they receive the baptism of John and not yours?
because their works are evil and because they do not come to the light. The disciples of John
they take husbands and they take wives, but my disciples do not marry and are like
angels of God in the kingdom of heaven.
un pecado conocer a la mujer, ¿no hay que casarse?" Y el Señor me dijo: "Todos
they do not understand the meaning of these words, unless it has been given to them
to understand them. There are eunuchs who were born that way from their mothers' wombs, there are
to whom men have made eunuchs and there are those who have made themselves eunuchs
they themselves, renouncing the act of the flesh, for the kingdom of heaven.

10 And then I questioned the Lord about the Day of Judgment: 'What will be the
signal of his arrival?" The gentleman gave me this response: "It will be when the number
of the Just ones is fulfilled according to the number of Just ones crowned fallen from
Then Satan, filled with great anger, will be released from his prison. He will do
the war against the Just who will call upon their Lord God with a loud voice.
Soon the Lord will command the archangel to blow the trumpet. The voice of the archangel
It will come down from the heavens and will be heard even in hell.

Then the sun will be darkened, the moon will no longer give its light, the stars will fall from the heavens and the four winds will be freed from their foundations: the earth it will tremble and at the same time the sea, the mountains, and the hills. Then it will be revealed the sign of the Son, and all the tribes of the earth will mourn. And Soon the sky will tremble and darken, and the sun will only shine until the ninth. hour. Then the Son of Man will be revealed in his glory and with him all the saints and all the angels will place their thrones upon the clouds. And he will sit down. on the throne of his glory, with the twelve apostles, sitting on the twelve glorious thrones. The books will be opened and he will judge all the nations of toda la tierra; y la verdadera fe será predicada. Entonces el Hijo del Hombre He will send his angels: they will gather his elect from the ends of the heavens. to the extreme limits and will lead them to him -since they they belong entirely - in the air and above the clouds. Then the Son of God He will send the evil demons away... and will reject them with wrath, them and all the nations that believed in Satan. And immediately all the peoples they will appear, filled with dread, before the tribunal of God. The two books will be open and they will reveal through their words, the conduct of all nations: They will glorify the Just for their sufferings accompanied by their good deeds. works. Glory and everlasting honor will belong to those who have led the angelic life but those who have obeyed iniquity will have as part the wrath, the fury, the anguish and the indignation. The Son of God He will then take His righteous ones out from among the sinners, saying: "Come, you who are the blessed of my Father, and receive the kingdom that has been prepared for you since the foundation of the world!" And to the sinners, he He will say to them, 'Depart from me, you cursed, into the eternal fire that has been prepared for the "Devil and his angels!" And everyone else will then see the final separation, and the sinners will be returned to hells. And with the permission of the Father, the spirits, previously unbelieving, will come out of their prison: They will find my voice, and not There will be more than one flock and one shepherd. And then with the permission of Father, a dark hell of darkness and fire will arise from the depths. from the earth, which will consume all things from the deepest parts of the earth to the sky of the air; fire affects... (Then the fire will be...) ... (the restaurant he ha lost).

I

TREATISE ON FREE WILL

As many people are prevented from knowing the simple straight truth, I
I have proposed, for its lighting, to exhort those who are capable of
to understand and also for the satisfaction of my soul, to explain our
true faith through the testimonies of the divine scriptures and through very strong arguments
true, after having invoked the help of the Father, the Son, and the Holy Spirit
Saint.

The two principles

In honor of the very holy Father, I wanted to begin my presentation regarding
to both principles, refuting first the theory of the unique principle, still
when that goes against what almost all spirits think
religious. I establish the following: Either there is only one main principle
(main principle) or there is more than one. If there is only one, and not several,
As the ignorant hold, it is necessary for it to be good or bad. But it is not.
I would know how to be bad, since if I were such, there would be nothing but evils proceeding from him and not
goods, as Christ said in the gospel of Saint Matthew: 'Every tree that is'
Bad, it bears bad fruit. A good tree cannot bear bad fruit, nor can a bad tree.
to give good. (Mt., VII, 17-18); and James in his epistle: "Does a spring throw out
by the same hole sweet water and bitter water? My brothers, a fig tree
Can a vine produce grapes? Just as no source of salty water can yield fresh water.
III, 11-12).

Of the goodness of God

Our adversaries claim, as if it were falling by its own weight, that God is
good, holy, just and right and more, they call it pure Goodness claiming that
is above all praise; what they strive to prove with the
following testimonies and many others of the same kind. Jesus, son of
Sirach says, indeed: "Bring the glory of the Lord as high as you can, it
it will burst even above, and its magnificence will not be able to be sufficiently admired.
You who bless the Lord, lift His greatness as high as you can;
for he is above all praise" (Ec., XLIII, 33-34). And David says:
The Lord is great and worthy of endless praise, and His greatness has no
limit" (Sal., CXLVI, 5). And Paul in his epistle to the Romans: "Oh
depth of the treasures of the wisdom and of the science of God! What
Incomprehensible are his judgments and impenetrable are his ways! ...etc.
XI, 33). And he writes in the book of causes: "The first cause is above
of everything that can be said.

For God knows everything from all eternity.

They deduce from these testimonies the categorical statement that the Lord, to because of the greatness of his wisdom, he knows all things from all eternity; that the past, the present, and the future are always under his eyes, and that he knows, for itself everything before it happens, as Susana says, in the book from Daniel: "Eternal God, who penetrates into what is most hidden and who knows all things, even before they are made" (Da., XIII, 42). And Jesus, son From Sirach, he also tells us: "Since the Lord, our God knew all the things of the world before they were created, and they see them now that "he has done them" (Ec., XXIII, 29). And the apostle says to the Hebrews: "None the creature is unknown to him: everything is naked and exposed before him "eyes" (Heb., IV, 13).

Of the goodness, holiness, and justice of God

May our Lord God be good, holy, and just, as has just been said, that it is clearly proven. David says, indeed: "God is good to Israel; with those who have a righteous heart" (Psalms, LXXII, 1); and still: "The Lord is "faithful in all his words and holy in all his works" (Ps. CXLIV, 13); and The Lord is full of sweetness and righteousness: it is for this reason that He will give to those who sin the law they must follow on the path" (Prov., XXIV, 8). And In another: 'God is an equally just, strong, and patient judge: does He get angry every day? (Wisdom, XXIV, VII,12). And it is written in the book of Wisdom: Being as just as you are, you govern everything with justice

On the Omnipotence of God

The Lord must be considered, according to what they say, as almighty, and doing whatever he wants. No one can oppose him and say: 'Why works like this? The Ecclesiastic affirms: '... Because he will do everything he wants. His The word is full of power and no one can tell it: 'Why do you do it this way?' David also says: 'But our God is in heaven; and all what he has wanted he has done" (Sal., CXIII, 2-3). And it is written in the Apocalypse: "I am, says the Lord God, he who is, who was, and who will be, the All Mighty" (Rev., I, 8). It is also read: "Your works are great and marvelous, Almighty God, your ways are just and true, oh king of the centuries. Who will not fear you, Lord? Who will not glorify your name? Since you are the only holy one (full of goodness)" (Rev., XV, 3-4).

First proposition against our adversaries

Here is what I oppose to the theory of those who claim that there is nothing more than only one main principle. I say: if God is good, just, holy, wise, and righteous, what is "faithful to all His words and holy in all His works", which is also As has been known, almighty, and who knows all things before they have taken place, has created and appointed his angels, from the beginning, as he had decided for himself, without finding any obstacle coming from any existing one; if he has known the fate of all his angels even before they were, since all the causes for which It was necessary for them to degenerate and become cursed, others demons, they were there all that time - as almost everyone maintains our adversaries - under the gaze of His Providence, results necessarily and without a doubt, their angels have never had the power to continue being good, holy, and humble with their Lord, but to the extent that he had foreseen it he himself, from the beginning, the one whose hands are necessarily all things from eternity, since no one, in the presence of this God who knows all the futures thoroughly, can do absolutely nothing else but what he has planned for me to do. And I try it:

Of the impossibility

I say, in effect: Just as it is impossible for the past not to be past, for the same reason it is impossible for the future not to be future. In God, above everything that knows and understands from the beginning what is to come, that is: the causes by which the future is "possible" before it exists, has been, without a doubt, it was necessary for the future to be absolutely determined in his thought, since he knew and understood for himself, from eternity, all the causes that are necessary to bring the future to its effect. And that as much but how much that, if it is true that there is only one main principle, God is he himself the supreme cause of all causes. And even more so if it is it's true that God does what He wants and that His power is not hindered by no one else, as the adversaries of truth claim. And I say clearly: If God has known perfectly, from the origin, that his angels would come to be demons in the future, due to the organization that he himself had given them in the beginning, and because of all the reasons for which it was necessary for these angels turned into demons were present in His Providence; if It is true, on the other hand, that God has not wanted to create them any other way than as they have created them, it necessarily follows that they have never been able to avoid the to become demons.

And they could even less since it is impossible for what God knows will be
the future can somehow be changed into what would not be the future; and
especially if one considers that this God knows everything in himself, from everything the
eternity, according to the theory presented above. How then do the ignorant,
they can affirm that the aforementioned angels could have remained
always good, holy, and humble in the presence of their Lord, since he was
absolutely impossible for all eternity in divine Providence? They are
obliged to recognize, based on their own theory and on the faith of these
very true arguments, that God from the beginning, knowingly and with all
knowledge has created and made his angels with such imperfection that not
they could in no way avoid the Evil. But then this God of whom
we have said previously that he was good, holy and just and superior to all
praise (as has been demonstrated above), would be the supreme cause and the
the principle of all evil, which should be absolutely denied. Consequently
we must recognize the existence of two principles: that of Good and that of Evil, this
last being the source and cause of the imperfection of angels as, by
another part, of all the evil.

Objection to our arguments

It may be objected to us that the wisdom or providence that belongs to God
In the beginning, it has not involved in its own creatures any determination.
that will lead them to do good or to do evil necessarily. We will be given of
A man is in his palace and sees another man.
walking, at their pleasure, in the street. We will be told that it is not wisdom, nor the
providence of the one who is in the palace, who sends away the one who is in the street,
even when the first clearly knows and sees the direction the second is taking.
It is the same with God: even when He has known and foreseen it since eternity.
the destiny of his angels, it is not his wisdom nor his providence that has made them
to become demons, nor cursed ones. It is by their own free will that they
who have rejected remaining holy and humble with their Lord and for what in
Their extreme malice has elevated them in their pride against him.

Refutation of this example

It is a misleading example that must be refuted as follows: as God has been by himself the
the only cause, according to our adversaries, of the existence of all
those angels, they had, therefore, from the beginning the arrangements, the
the genre of 'invoice', or of creation, that God himself had given them: they had it
of him alone, just as he had wanted to give them to himself in a personal and essential way. What
they were what they were because of him, in all their constitution.

They possessed absolutely nothing that they had received from anyone other than him. And God -always from the opinion of our adversaries- has never wanted to, in the origin, create them or make them differently. That if he had wanted to create them otherwise I could have done it without the slightest difficulty, (if we believe in our adversaries), giving this creation another effect. Therefore, it seems It is evident that God did not want, at the beginning, to take care of the perfecting of its angels. Again and with all knowledge, they He attributed all the reasons why it was necessary for them to become more. Damn it all. And even more so when it comes to a God in whom all things they are carried out by the need of all eternity. For this reason, it is not true to say that the wisdom and providence of God have not acted -to lead the angels to turn into bad demons - more than the "forecast" of the man who is in his palace on the way of the one who is in the street, for the essential reason that the man who is in the street does not come from anywhere the manner of the one who is in the palace and who has not received his being from this one and his power. If all his strength came from him, and absolutely all of the causes that determine him to necessarily take that path -like the angels, according to the faith of our opponents, have theirs from their Master- no Would it be true to say that the forecast of the 'man in the palace' is not what it is? What makes a man walk in the street: He will walk, it is evident, absolutely. by himself, as angels act only by God, by virtue of what we have clearly demonstrated above, concerning God. And so, reasonably, no one could accuse these angels of sin, since they do not they could not have done it any other way than how they did, due to the "As the Ethiopian cannot change his skin, nor the..." "leopard abandoning its functions" (Jer., XIII, 23), due to the nature that They have received from their creator, just like the angels, if the theory of our adversaries would not have been able to avoid falling into evil, due to the provisions that God would have given from the Origin. To maintain this is absolutely impious.

Perhaps our adversaries would gladly accept this other escape route, if they could, saying: God could have, if He had wanted, ended originally to His angels in such perfection that they could not have, no degree, to sin or do evil. And that for three reasons: because it is almighty, because he knows everything in all eternity, because of his omnipotence is not hindered by any other. But it has not wanted to provide them with this perfection, because, they say, if God had originally created them such perfect that they could not sin in anything, nor do evil, but that they would have necessarily had to obey their Lord, he would not have had any recognition to attest to their loyalty and services.

God would have had the right to tell them: I do not know any pleasure before your obedience since you cannot act in any other way than you do. And our opponents might recall this example in support of their theory: if a love has a servant who knows its will in all its aspects and could not doing anything other than complying with it perfectly, this master would not be grateful to her, since this servant would not have had the possibility to act otherwise way.

Of the free will of angels

They tell us that God created his angels in such a way from the beginning. that they can, at their discretion, do good or evil, and they call this free will. It is a kind of power or free force, by which the one to whom it has been granted can do either good or evil indifferently. Thus, they assert, God he can justly and rightly give glory or punishment to his angels, that is: glorify some because having been able to sin they have not done so, and punish to the others because having been able to do good they have not done it. With all justice God will say to them: "Come, you blessed of my Father; inherit the kingdom that has been prepared for you since the creation of the world. I have been hungry and I you have fed me. I was thirsty and you gave me drink, etc." What you could have not given me, but since you have done it posses the kingdom that has been prepared for you since the foundation of the world with reason and because you have deserved it. With all justice, likewise, one could say to the sinners: "Depart from me, you cursed, go to the eternal fire that has been prepared by the Devil and his angels; I have been hungry and you have not given me for I was hungry, and you gave me no food; I was thirsty, and you gave me nothing to drink, etc." (Mt., XXV, 42). What it means: You could have given me and you haven't done it because of this you will go directly to the eternal fire that you have deserved. Yes, according to our adversaries, they did not have the power to feed and give drink what right the Lord tells them: 'I was hungry and you did not give me to eat,' I have been thirsty and you have not given me anything to drink, etc.? They argue that God did not want to create perfect angels, that is, endowed such perfection that it would have been completely impossible for them to sin or do evil, since I would not have had reasons to testify to them recognition for their fidelity, as we have already explained. He also did not want to create them nature such that they could have only done evil and never good, since in that case they could have legitimately defended themselves by saying to the Sir: "We could only do evil because of the nature you have given us. in the beginning.

He could have created his angels, from the beginning, such that they equally had the the power to do good or evil in order to judge them fairly whether it is because, having been able to sin, they have not sinned; either because having been able not to sin, they have sinned.

And our adversaries triumphantly prevail against us using such arguments.

Refutation of the opposing theory

I return, again, -to better refute it- to this last objection of our adversaries, namely: 'If God had created His angels with a perfection such that they would not have been free to sin or do evil, God would not have I could have thanked them for their obedience since they would have only acted out of need." Reflecting, it seems to me that his argument turns in favor of my theory. If God owes recognition to a being for a service that this being provides to him, it implies, as it seems to me, that there is something that God lacks and escapes his will, since he wants and asks for what does not yet exist to be assumed and desires to have that which it does not have. And it seems to me that it is precisely because of that, where we can serve God: by doing what resists His will and supplying him with that which he needs and wishes to have, whether for himself, be for others, as the evangelical authority obviously suggests I was hungry and you gave me something to eat; I was thirsty and you gave me something to drink; you have given to drink... made this by one of the smallest of my brothers, it is to myself to who have you done it to" (Mt., XXV, 40). And the words of Jesus Christ in Jerusalem: 'How many times have I wanted to gather your children as a hen gathers her chicks to her little ones under her wings, and you did not want it! those that the Lord says to Samaria by the mouth of Ezekiel: "Your impurity is detestable, because I have wanted to purify you and you have not. abandon your garbage" Ezekiel 24:13). From all these texts, it seems to result with evidence that the will of God -and of his son Jesus Christ- was not entirely fulfilled by the time: what would be impossible if there were no more that a good, holy, just, and perfect main principle.

And this is the reason why we can serve God and Christ when we assume his will with the help of the true Father, that is, when we have distanced ourselves. the hunger and the other evils of the creatures of the good God. Thus the Lord will be able to thank us for having fulfilled what he himself wants and wishes to see to be fulfilled. This seems to me a very strong argument for my theory: that neither God nor man can wish or want anything, except to the extent that they are in a position to endure what they did not want and that they are responsible for, either for themselves or for others. And it is an argument that weakens extremely the theory of those who claim that there is nothing more than a only the main principle, perfect and safeguarded from all harm: that this a unique principle may have to endure what it does not want to endure and that it find something in the world capable of saddening and distressing him or to his own.

Esto sólo sería posible si él estuviera dividido contra sí mismo, y fuera capaz
to harm his creatures and himself, that is, to do so willingly without
No strange reality contradicts him, which consequently would be in the future.
harmful to him and to his loved ones and would bring them grief and pain. This God
that according to our adversaries has created man and woman and all
animated beings are shown to us as they are in Genesis: "Being transfixed by
pain to the depths of the heart, says: I will exterminate from the surface of the earth
to the man that I have created; I will exterminate everything, from man to the
animals, from everything that crawls on the ground to the birds of
heaven, because I regret having created them" (Gen., VI, 6-7). If I had not
more than a single main principle, holy and perfect, never the true God,
freely and on his own would have acted this way. Without a doubt, one can
to interpret such authority as if it meant: 'There is another principle, that of Evil,'
what afflicts my heart for his wicked action against my creatures. Now it
forces them to disappear from the surface of the earth, due to their
sins. And it is that evil principle that makes me regret having them.
created, that is to say: it makes me suffer for them." But according to the theory of the principle
unique, it can only be understood in the following way: "Me
I regret having created these beings, which means that in the future I will have to
to suffer within myself and as a punishment the pain of having freely created them.
And from there, it is necessary to consider - according to the theory of those who believe in a
unique principle - that God and his son Jesus Christ - who they say are one and
same unit - they have inflicted upon themselves, sadness, pain, and sorrow, and they have
to endure the penalty of a wrongdoing they have committed without having been compelled to do so
a will strange to your own. It would not be possible, without impiety, to have that opinion of the
true God.

Of the origin of Evil or of the bad beginning

This is why we must necessarily recognize that there is another
principle, the principle of Evil, which works very maliciously against the true
God; that this principle seems to animate God against his creature, and the creature
against his God; who drives God to want and desire what by itself of
in no way would I want. As a result of this impulse from the Enemy
malignant, the true God wants and suffers, repents, serves his own
creatures and can be helped by them. This explains why the Lord says to his
people through the mouth of Isaiah: "You have made me like a slave for
your sins and your iniquities have become an unbearable pain
(Isa., XLIII, 24) and additionally: "I am tired of bearing them" (Isa., I, 14). Malachi
You have made the Lord suffer with your speeches
17); and David: 'He was wounded according to the greatness of his mercy' (Ps., XV, 45).

And the apostle in the first epistle to the Corinthians: "We work under
the orders of God". (Co., III, 9). From the action that the evil prince exerts on
God, the Lord himself says in the book of Job, addressing Satan: 'You me

you have caused me to rise up against him, so that I may grieve, without him deserving it (Job, II, 3). And by the mouth of Ezekiel: "And when they have caught them by surprise... souls of my village, they assure that their souls are full of life! They have destruido la verdad de mi palabra en el espíritu de mi pueblo por un puñado de barley and a piece of bread, killing the souls that were not alive" (Eze., XIII, 18, 19); and through the mouth of Isaiah, complaining about his people: "...Because I have called, and you have not answered; I have spoken and you have not listened; you have you have done evil before my eyes and you have wanted all that I did not "I wanted" (Isa. LXV, 12).

It is clearly seen that the possibility offered to man to serve God constitutes an excellent argument in favor of my theory. Since if there had not been more than a main principle, holy, just, and good, as it is, we have demonstrated above, the true Lord God would not inflict upon Himself sadness, affliction, and pain, I could not bear the punishment of my own actions; no he would suffer, he would not regret, he would not need to be helped, he would not be enslaved by the sins of another; I would desire nothing and I would have no need to to want to hurry what is too slow to happen: Nothing could be obstáculo a su voluntad; no podría ser conmovido ni contrariado por nadie. Nothing would exist that could afflict him. Instead, if there existed only one single main principle, holy and just, as we have demonstrated that, in his domain, He was our true God, everything would obey Him out of absolute necessity. above all in so far as it is by him, in him, and for him, like all things they would subsist in all their provisions.

Is it possible for man to serve God?

From the conception that we have of the true God, it follows that It is not possible for us to serve you by consuming your works, or rather by carrying them out. designs that he himself wishes to maintain through us. Thus he has provided for the salvation of His people in the person of Our Lord Jesus Christ, even though Christ has done nothing good for himself, nor above all, for his free will, he who has said: 'I can do nothing by myself' (John, V, 30), or "The Father who dwells in me does the works that I do" (Jn., XIV, 10). We said that we served God when we fulfilled His will, for the help we received from him; which does not mean in any way that tengamos el poder de hacer, por libre albedrío, algo bueno cuya causa y it was not himself: since -Santiago says in his epistle- "All Excellent grace and all perfect gift comes from above and descends from the Father of the lights" (Snt., XI, 17); and Christ said in the Gospel of John: "No one can Come to me, unless the father who sent me draws him

And he also says, speaking of his own mission: "I cannot do anything for myself; I judge according to what I understand" (Jn., V, 30), and also: "My father who he dwells in me and does the works that I do" (John 14:10)

And the apostle addresses the Ephesians in these terms: 'Since it is Grace
who has saved you by faith, and that does not come from you because it is a gift from heaven.
It does not come from works, so that no one may boast" (Eph., II, 8-9). And he says to
los Romanos: "Esto no depende ni de aquel que quiere, ni de aquel que corre,
the son of God who has mercy" (Rom., IX, 16); and to the Philippians: "I have
the confidence that he who began in you this good work
will perfect until the day of Our Lord Jesus Christ" (Philippians 2:13). It says in
the second epistle to the Corinthians: "It is through Jesus Christ that we
we have such great trust in God: not that we are capable of
we ourselves from having any good thought, but God returns us
capable. And it is he who has also made us capable of being the ministers of the
new covenant, not in the letter but in spirit, 'for the letter kills and the spirit
gives life" (2 Co., III, 4-6). John the Baptist also says: "A man cannot
receive, if it is not given from heaven" (Jn., 3-27); and David: "If the Lord does not build
A house, it is in vain that those who build it work. If the Lord does not guard
"A villa, it is futile for one who guards it to take care of it" (Sal., CXXVI, 1-2); And
Jeremiah: "Lord, I know that a man's way does not depend at all on
man, and that man does not walk and lead his steps by himself" (Jer.,
X, 23). We read in Paul's epistle to the Corinthians: 'It is by the grace of God
for I am who I am" (Co., XI, 10); and in the parables of Solomon: "It is
from me comes wisdom and fairness; it is from me that comes the
prudence and strength. Kings reign by me, and it is by me that they
Legislators order what is just. The princes command for me and it is for me.
that those who are powerful do justice." (Pr., VIII, 14-16) and even: "It is the
Sir, who guides the steps of man; And what man can understand
"the way by which he walks?" (Pr., XX, 24). Christ says in the gospel of St.
Mateo: "My father has placed everything in my hands; and no one knows
the Son, but the Father; no one knows the Father except the Son and the one to whom
the Son has wanted to reveal it" (Mt., II, 27); and in the gospel of John it says
talking about himself: "I am the Way, the Truth, and the Life: no one comes to the Father
"except through me" (Jn., XIV, 5). In the gospel of Luke, Christ also says:
Make efforts to enter through the narrow door; for I assure you that
many will try to enter and will not be able to" (Luke, XII, 24).

It is necessary to eliminate the notion of free will

From these various testimonies, it is quite clear that we do not have
the power to serve God by free will, doing some good of which he
be grateful as if it came from our own virtue and our own
power, that is to say without God being, in Himself, the cause and the principle of this good.

This is more evident as we have demonstrated before.
we have absolutely no other strength than that which we
comes from God.

Saint Peter says in the Acts of the Apostles regarding the healing of the
Jews, why are you surprised at this, and why do you look at us as if
we would have made this man walk by our own strength or
our own power?
we are the ones who have made this miracle. "It is the God of Abraham, the
God of Isaac, the God of Jacob." (Acts, III, 13).

It is therefore evident that what is good in creatures of
God comes directly from Him and for Him. It is He who has given His being to Good and for
the cause is as much as we have established. But Evil, if it is found in
the people of God do not come from the true God, nor do they manifest through Him: no
It is God who has made him exist, since He is not his cause nor has He ever been.
As Jesus son of Sirach says: 'God has not commanded anyone to do evil and does not
has given no one the permission to sin" (Ec., XV, 21) understand: immediate and
directly by himself - since evil could never have proceeded
spontaneously of the creature of the good God, considered as such, if not
there would have been a cause of Evil. The Lord has said it by the mouth of Ezekiel:
The rod has bloomed, pride has given birth to its shoots. Iniquity has risen.
about the rod of wickedness and nothing will come from them, neither from the people, nor from everything
the noise they have made" (Ezek., VII, 10-11). Do we want more authorities? The
The Lord has said in the gospel of Saint Matthew: "The kingdom of heaven is like
to a man who had sown good grain in his field. But while
he slept, his enemy came to sow tares among the wheat and went away" (Mt., XIII,
24-25). And David: "Oh God! The nations have entered your inheritance, they have
defiled your holy example; they have reduced Jerusalem to be like a
"cabin that is used to store the fruits" (Sal., LXXVIII, 1). And the Lord himself
through the mouth of his prophet Joel: 'A strong and countless people has just charged in'
about my land. Its teeth are like the teeth of a lion; they are like the
harder teeth of a fierce puppy. It has reduced my vineyard to a desert, it has
torn off the bark of my fig trees, they have stripped them of all their figs, the
they have been thrown to the ground and their branches have all remained dry and bare" (Joel, I,
6-7).

Thus, all these testimonies clearly give us to understand, and without any doubt,
that pride, iniquity or impiety, the 'tares', the 'defilement of the holy
"temple of God" and the "devastation" of its vineyard, cannot in any way
coming -own and originally- from the good God or from his good creation, the
which depends on him in all his arrangements. It is then deduced that there is another
principle -the principle of Evil- which is the cause and source of all pride,
all wickedness, of all the stains of the people and, generally, of all
males.

De la objeción que nos hacen nuestros adversarios, a saber: Que Dios no ha
dear to create your perfect angels.

I intend to examine in the following pages the theory of our adversaries -already posited- according to which God did not want to create His angels perfect, that is to say: endowed with such perfection that they could only do Good, always, and never the Evil -or always the Evil and never the Good- but by the otherwise he would have created them in such a way that they could do, at their pleasure, the Good or Evil.

I first state that if it is maintained that God did not want to create His angels such that they must always do Good and never Evil, except by the opposed to having the ability to do, at their own choice, Good or Evil, there is that they needed to know they could not exercise those powers at the same time. Since It is impossible that the angels have received a nature from God. allowing them to do good and evil at the same time, in one single instance and in one same time. If in fact, they had this nature, as they teach Our adversaries, it would necessarily follow, could have made to the see the Good and the Evil, and no longer just the Good or just the Evil; but truly the Good and the Evil. But for this, it is evident that they would not have had, in any way, the power to always avoid evil, and that due to the very nature that he Sir would have given them. And in this case, this God would be the cause and the beginning of this bad. What is impossible to admit and vain to hold on to.

But perhaps at this moment, our opponents - speaking first calmly, then shouting - they will express their indignation in these terms: "No there is no impossibility that the angels in question could have done always the Good or always the Evil if they had wanted it, since they had received from God the free will, that is to say, precisely, the free power or the faculty to do, at their choice, Good or Evil." And they will affirm for this reason that their God is not the main cause of this evil, since the angels, if they have sin is a result of the free will that has been granted to them, and in consequence of their full degree.

Where it is proven that free will does not exist.

If the arguments we have already presented are examined diligently, it will be seen that the theory of free will - that force or free power that our adversaries they say it has been given to the angels to allow them to do good as they please or Evil lacks weight against our theory.

Indeed, it seems impossible to the view of the wise, that any being can to have within oneself the power to perform two opposing actions at the same time, in a single one once and at the same time, that is to say: the power to do Good all the time or evil all the time; and even more so, in God who knows absolutely all futures and according to the wisdom of which everything is produced necessarily from all eternity.

Most decisive argument: it is not truly understood as angels.
good beliefs have been able to hate goodness similar to them and that existed
from eternity, as well as to the cause of this goodness, to start wanting
the Evil, which did not yet exist, and which is the complete opposite of Good. And all that without
no cause, since according to the ignorant, there was no deep cause of evil.
The opinion of our detractors is nothing short of unacceptable, as it is
written in the book of Jesus, son of Sirach: 'Every animal loves its kind; thus
Every man loves those who are near to him. All flesh unites with that which is nearer.
it seems, and every man joins his like" (Ec., XXVII, 10); and also: "The
birds flock together with their kind, and truth returns to those who are with it
they do their works" (Ec., XXVII, 10). Thus, according to these testimonies, it seems evident
that the angels would have had to choose the Good similar to themselves and
existing from eternity, before rejecting Good to choose evil that
it had no existence at that time and its very cause did not exist -according to
the faith of our adversaries - even when it is very difficult to admit what it is
Can anyone begin without cause: is it not written: 'What has taken
Is it impossible for there to be no cause for the beginning?
What happens from potential to act needs a cause to make this transition.
"Act 4". In the hypothesis of our adversaries, what possesses existence, and the
the cause of this existence, namely, the Good, would have had less influence on the
angels that which existence did not possess, and its cause, namely Evil, which does not
there didn't exist either, and this in opposition to what the philosophers say: 'It is necessary that
"something exists first for it to be able to act." And it is also worth remembering the
evidence that if a cause remains in the state it has always been in,
She (the cause) would not be able to produce more by herself than what she already had.
produced: an action is born only from the action of a new cause, already
that, as it is written: "If any being becomes an agent, and it was not
Primarily, it is necessary for this to happen due to some new modification that
it is operated on him." This is why it must be admitted that if the provisions of the agent
they always remain the same as they were, and if they show no change
coming from him or abroad, there is absolutely no reason for it to
a new way of acting is given instead of leaving it in non-existence. It is this
nonexistence that, on the contrary, would prolong without end. Since just as
the 'other' comes from alterity, the 'same' endures through identity.

So it is true that without free will the angels would not have been able to
to sin, it is clear that God would not have granted it, since he knew that
his kingdom should not be corrupted except by its effects. But if he
it would have granted had to be attributed, necessarily, to this God "who is
"above all praise," the corruption of his angels. What is not
it would know how to do without impiety. From which the existence of another principle is inferred,
the principle of Evil, which is the cause and origin of the corruption of angels,
and of all evils

Angels have not had free will.

Everything that precedes clearly demonstrates to the wise that the angels
the aforementioned have never received such free will from God, that is, the power of
to know, to want, and to always and only carry out Good and not evil.
That if they had had it, they would necessarily have done it and would have
always desire Good and never Evil.

In whose name and with what audacity can the ignorant claim that
these angels could have always and only done good, since in the
divine providence, which knows the future entirely, they did not possess - as
we have already demonstrated - neither power, nor science, nor 'arbitration' nor any other
faculty that could have allowed them to avoid Evil? One can hear the defense of a
similar opinion (that angels have received from God the virtue or power of
do always good or always evil), in those who are ignorant
completely the future things and all the causes that determine a being to
to do good or evil, all the time or at different moments. But for God
what foresees the future, and in whom all the causes according to which it is impossible
may the future not be future, they are known since eternity for their wisdom,
in short, from which necessarily all things proceed from eternity, that
it is manifestly false.

It is easily explained that men, who do not know the future nor the true
reality of things, they often use these contradictions, entirely
verbal: they pretend that the impossible is possible and the possible is impossible. That is how it is.
for example, we say: "it is possible that Pedro is still with
life tomorrow: it is possible, also that I die today", and the truth is that it is
It's impossible that Pedro is both in a state of living until tomorrow and about to...
die today. In the ignorance that we have of the future and of all the
causes that act on the life or death of Pedro, we have for
impossible the possible, and for possible what is impossible. But if we
we perfectly knew the future and all the causes that are necessary
for Pedro to live or for him to die, we wouldn't say that it could live the same
until tomorrow that die today.

If we knew indeed that Pedro is to die, we would say: "Pedro dies today"
"necessarily" or "it is impossible for Pedro to live until tomorrow" or "It is
"It's impossible for me to die today." But we ignore the future and that is why
we take the possible for the impossible and the impossible for the possible. What I wouldn't know
to make one who has complete and full knowledge of all the future.

Another example: a man clearly sees that Pedro is in the same place.
house that he. Another man, outside, asks him: "Is it possible that Pedro
is he in this house?
because he sees her with his eyes he responds: "I may be, I may not be", it is

it is clear that he has given a bad answer contrary to his conscience, saying
It is possible that Pedro is at home, knowing that he sees clearly.
that he is. The same should be thought of free will as according to our
adversaries God has given to His angels. For God, in the meantime, has knowledge
absolute of the future, for God who knows in His thought all the causes
for which, since eternity, it is impossible for the future not to be the future,
for his wisdom from which necessarily and eternally comes all that
It is false that angels could have had the free will to be able to
wanting, to discern and to do Good at all times, with greater reason and
above all that this God knew and infallibly foresaw the destiny of all
His angels, even before they were created; it is similar to the man who sees
to Pedro in his house and knows that it is and would be lying if he said: "It's possible"
that Peter is not here." As far as the free will of the angels is concerned, just as
It is for God, I declare that it is false that the angels could have not sinned, and
more so in God who sees absolutely all in his thoughts
futures. Saying that they have not wanted to sin does not mean at all
nothing, since if the good angels have wanted to do evil it is not without reason: to
The wise find it impossible that the good angels could have hated him.
Well and wishing for Evil without sufficient reason: we have recalled above: nothing
It can happen without cause. Therefore it is necessary that in God the angels arrived.
to be cursed and demons, because in their eternal Providence existed all the
causes capable of leading them to their future decline. Without any doubt, it is
impossible, in divine thought, that they could remain good and holy
forever. Only those men who ignore the future and the reality of things
They can say among themselves that angels have always had the power to do the
Good and Evil. The wise who know the truth, that is the future, and also
the set of reasons why it is necessary for a being to do Good
always or at different times, they judge it impossible that angels have
having the freedom to always do good or always do evil. Even
they would consider a need that the angels have ultimately had to
degenerate. Since for the wise who know all the causes that oppose
that the angels were always good and that they were determined, on the contrary, to
doing evil appears to be absolutely impossible that they could have
remain good and holy until the end.

That is why these wise men, if they followed the theory of the ignorant (the
from the 'Unique Principle'), they would accept as evidence that angels have not
received from God the virtue or the free power to always do Good, but only by the
on the contrary, as we have previously demonstrated, the provisions that
they should take them to Hell: and this would be a very crazy and impious conclusion.

The theory of Master Guillermo

I will not silence the theory of Master Guillermo, which seems wise to many people, but it is not. I have heard him say more or less this: "Angels were not perfectly created, at their origin, because it was not possible for God to give them the perfection. God, in effect, has never been able -and cannot- to create a being absolutely similar and the same as him; even when he is described as all-powerful for most religious people, this is, evidently, something that cannot to do. Then, to the extent that the angels did not possess all the beauty and all the greatness of God, that is, in what they were not exactly like Him and equal, they have been able to faint longing for this beauty and this greatness. Do not they he has said of Lucifer, in Isaiah: "I will place my throne beside the North and Will I be like the Most High? (Isa., XIX, 13, 14). From there one could to maintain that it is unreasonable to blame God for not having created his angels perfect (that is: of a perfection such that they could not covet beauty and the greatness of God), since as we have just said that was impossible for him.

I would like to refute this theory with the following very true argument: If we reasonably cannot blame God for not having made it to the angels in such a way that it would be impossible for them to covet their greatness and beauty, since I could not make them similar and identical to him; even more so, we cannot hold the angels responsible for what they have not been able to no way to avoid falling into this greed, since it was caused by the provisions that they had from their creator, who had not been able to make them quite perfect so that they would not desire their beauty and their greatness.

And I will say more: if God has not been able to give his angels a sufficient perfection so that they would not desire their greatness and thus become demons as a result of it greed; and if the angels have also been unable to avoid falling in any way this evil, is necessarily deducted -according to the master's disciples Guillermo - that all the angels and even men - those who are now They should always aspire to the greatness and beauty of God, always sin. against him based on this very desire and by it become mandatory demons, as the fallen angels have come to be, in effect, to what they say. And this is for the essential reason that God has not could not, cannot, and will never be able to make its creature resemble and be equal to he.

Moreover, they tell us: the chosen ones cannot envy or sin in this way. because they have been instructed and made prudent and subtle by the punishment inflicted to the other angels, transformed into demons due to concupiscence; we will respond that, in that case God, of whom it has been said previously what was good, holy, and just, would be the true cause and the principle of punishment and misfortune of all angels, since he would have inflicted eternal punishments without reason or justice.

And all that because he has been unable to create them with such perfection as to that they would not desire your beauty and your greatness, and because the angels have not been able to to avoid evil, because they had been created before the others angels, who were alerted by the spectacle of their punishment and their fall. Then those who became demons - as most maintain - could not be instructed or clarified by anyone, since no angel had been created before them. Therefore, they could rightfully complain about a I love like this, that has inflicted countless sorrows on them because it could not to make them so perfect that they would not envy their beauty and greatness, and because of their very nature they had been unable to avoid falling into the concupiscence.

We wonder with astonishment how a man could have thought of this. it is prudent to maintain that God -who is good, holy, and just- has deemed it necessary to condemn these angels forever and inflict upon them an eternal torment, for why not I had been able to give them quite a perfection so that they would envy nothing of their beauty and its greatness, and because they themselves had not been able to receive from him this perfection.

The angels

Perhaps this will be objected to me: Even though God has not been able to make his angels similar to him and alike, however, if he had wanted to, he could have. to give them, at least, enough perfection so that they would never be envious of her beauty. But he did not want it: they had received it from him the free will, (that is: the free virtue, the power to desire or not to desire, to his pleasure, his beauty and his greatness). It must be responded that this argument it contradicts the previous one, namely: that God has not made his angels perfect. to the point that they would not feel envy of her beauty and greatness, because she it was impossible, in any way it was, to make them similar and equal to him.

It is clear, indeed, according to this theory, that God did not want to make his angels in such a way that they could not desire their beauty and their greatness, but that on the contrary, knowingly and deliberately, he has created them - attributing to them all the reasons why I anticipated they would sin in the future - to a degree such imperfection that they could not avoid the concupiscence in any way.

And that all the more so because in divine thought all causes are to it known from the beginning, for which it was necessary that their concupiscence it would manifest one day, and that in God the whole universe comes from Him eternally and necessarily, as we have clearly explained in this very book, in where we discuss free will.

It is therefore evident to the prudent that God - according to the theory of our adversaries - I could not find a reasonable excuse for the fact that not only he has not wanted to protect his angels from Evil, but has even created them - knowingly and voluntarily - in such an imperfection that it would have been Impossible, for all eternity, not to envy her beauty and her greatness.

And this is why one must convince oneself that the angels have not received of God, never, the free will by which they could have avoided completely the concupiscence, and above all, that they have not received it from this God who absolutely knows the future, in whose thought it is impossible for the future -with all the causes that determine it- not to be the future, and that -if one believes, like our opponents, that there is only one unique principle- it is the supreme cause of all causes. If its theory is accepted, indeed, there is to forcibly admit that the essential cause of all lust and of everything is wrong, it is this God, himself, since it is written: "He who is the occasion the damage comes from having caused it. It is absolutely impossible to think that of the true God.

II

THE CREATION

Theory of our adversaries: God is the creator and author of all things

As our opponents have no rational argument that oppose the truth; perhaps, nonetheless, despising those whom we have brought light, they will scream again loudly and tell us: You are words deserve no less faith, since they are human opinions, philosophical reasonings, of those that the apostle mentions in the Epistle to the Colossians: 'Beware that no one deceives you with philosophy and its' empty and deceitful reasonings, according to a human doctrine, and the elements of a worldly science and not according to Christ Jesus" (Col., II, 8).

Perhaps they will even object to us that the theory of the two principles cannot be adopted solely by the faith of the aforementioned arguments because it is not proven by the testimony of the Holy Scriptures, and especially because it is impossible to discover in the sacred texts with authority the proof that it exists -besides the true Lord God- another God, creator and organizer almighty of all things in this world, eternal or perpetual, and existing since always without beginning or end.

And to prove that indeed the Lord true God is the creator of everything, they will insist joyfully and forcefully on the following 'authorities' and on others of same genre: It is written in the Apocalypse: "You are worthy, oh Lord, our " God, to receive glory, honor, and power, for it is you who has created all the things; and it is by your will that they have received existence and have been created." (Rev., IV, 11). And it also says in Revelation: "Then the angel that I had seen and that was standing on the sea and on the earth, raised the hand to heaven. And swore by the one who lives forever and ever, that has created the sky and everything in the sky, the earth and everything that is in it. earth, the sea and all that is in the sea, for there will be no more time" (Rev., X, 5-6). The apostle says to the Hebrews: 'Indeed, there is no house that does not has been built by someone. Then that one who is the architect and the creator of all things, is God" (Heb., III, 4). Jesus son of Sirach also says: "That one what lives forever has created all things together" (Ec., XVIII, 1). In the The book of Wisdom reads: "He has created everything so that everything may subsist" (Wis. And the apostles say in their Acts: 'Lord, you are the creator of heaven,' from the earth, from the sea, and from everything and everything that they contain" (Acts, IV, 24). And Pablo, in these very Acts, addressing the Athenians: "Here is what The announcement: God, who made the world and everything in it, being the Lord of heaven and earth, does not dwell in the temples built by men. He is not honored by the works of man's hands, as if he had need of any creature, he who gives life, breath, and all things to everyone" (Acts. John says in the gospel: "All things were made by he; and nothing that has been made has been made without him" (Jn., I, 3).

God is called the Father of all things

Not only is our Lord God called the creator or author of all things, but is also called the Father. This is how Saint Paul addresses him in the... epistle to the Ephesians: "There is but one Lord, one faith, and one baptism. There is no more than a God, father of all, who extends his providence to everyone and dwells in everyone". (Eph., IV, 5-6). Moreover, it says in the same letter: "It is for this reason that that I kneel before the Father of our Lord Jesus Christ, before God what is the prince of this great family, which is in heaven and over the "earth" (Eph., III, 14-15).

And it also says in the first epistle to the Corinthians: 'However, for there is only one God, who is the Father, from whom all things proceed, and that he has made for himself; and there is only one Lord, who is Jesus Christ, for by whom all things have been made and by whom we are everything that we are" (1 Cor., VIII, 3). And in the epistle to the Romans: "...For everything is from him, everything is for him and everything is in him

All things indeed have been founded in the Lord Jesus Christ, by him and in he has created all things, as Paul says to the Colossians speaking of Christ, who is the image of the invisible God, and who was born before all the creatures. Since all things have been created by him, both those of the heavens like those of the earth, the visible and the invisible; whether they be thrones, whether they be dominions, whether principalities or powers, all have been created for him and through him; he is before all things and in him all things hold together" (Col., I, 15, 17).

With such arguments and others very similar, our adversaries give to what a solid appearance to his theory.

Of the omnipotence, the eternity, the sempiternity of God

To prove, in effect, that our Lord is all-powerful, eternal or everlasting. And very ancient, our adversaries could reproduce certain testimonies. taken from the divine Scriptures, and thus affirm that there is no other power, nor other power that of God, as David says: "Since I have recognized that the The Lord is great, and our God is above all gods. He The Lord has done all that He has wanted, in heaven, on earth, in the sea and in all the abysses" (Sal., CXXXIV, 5-6) and the apostle in the first epistle of Timoteo: "I command you before the God who gives life to all that lives, and before Jesus Christ who has testified with his death the excellent confession what he had done under Pontius Pilate, keeping these precepts preserving them without no blemish or reproach until the glorious coming of our Lord Jesus Christ, what must appear in its time to the one who is sovereignly blessed, who is the only powerful one, the King of kings and the Lord of the Gentlemen" (1 Tim., VI, 13-15). It is written in Revelation: "We give you thanks Lord, Almighty God" (Rev. XI, 17). And the apostle says to the Romans: There is no authority that does not come from God, and it is He who has established all that exist on earth" (Rom., XIII, 1).

That our Lord, the true God, is eternal or everlasting, and very Ancient it is demonstrated in the following testimonies; David does indeed say: "...so that you tell it to the other races. Behold our God, our God for all eternity, and he will reign over us in all centuries" (Sal., XLVII, 14-15).

And Isaiah said: "Behold what the Most High says; the sublime God who dwells in the eternity"; and the apostle, addressing the Romans: "According to the revelation of the mystery that having been hidden in all the past centuries, has been now revealed by the prophetic scriptures according to the order of the eternal God (Romans, XVI, 25-26).

About the eternity of this same true God, Isaiah declares: 'God is'
the eternal Lord who has created all the expanse of the earth" (Isa., XL, 28); and
Jeremiah: "But the Lord is himself the true God, the living God, the king
"everlasting" (Jer., X, 10).

Regarding the Antiquity of the Lord, Daniel tells us: "I was considering these
things in a night vision and I saw how the Son of Man was coming with the clouds
from heaven, and came near to the Ancient of Days" (Dan., VII, 13). And further on
"Until the Ancient of Days appeared" (Dan., VII, 22).

So it seems that our adversaries could argue this, according to these testimonies.
and others of the same genre, which is a duty to believe firmly that there is no more
that there is only one God, Lord and almighty prince, eternal or everlasting, and very
"elderly," as what we have said so far seems to clearly demonstrate.

Where the difficulty raised by these objections and these is resolved
testimonies

I would like to, with the help of Jesus Christ, resolve the difficulty raised by the
writing authorities that oppose us, making my theory known to
regarding. Initially, I will say what one must think about the actions 'create and do',
by reference to those in the Holy Scriptures, God is called Creator or
"Factor" of all things; secondly, what needs to be understood in these
same Scriptures, by the words 'all things' and the other formulas or
universal signs 8.

"Create or make" has, from my point of view, three different meanings in the
Scriptures. First they say that the true Lord God, "creates" or "makes"
when you add something to the essence of beings that were already very good, in order to
to determine to assist the souls that must be saved: this is how our
Lord Jesus Christ was ordained bishop by the true God and anointed of
Holy Spirit and of His virtue, so that He would liberate all those who were
oppressed by the Devil. Likewise, the angels have been "made" ministers of
God the Father, in order that they may come to the aid of those who receive salvation
in inheritance.

Secondly: it can be said that God 'does' or 'creates', when He adds
same as the essences of the entities that had been created
bad, in order to make them suitable for good works. In short, thirdly, it
one can say that God creates or makes when He allows the one who is entirely
bad -to one of his ministers- to do something that he himself wishes, but
that he could never carry out by his own strength, tolerating him and
suffering for a time from his wickedness, so that later it turns to his favor and in
confusion of his very perfidious enemy.

On the creation or "form" of the first genre

From this first genre of creation or 'form', I am going to give proof very evident in the Holy Scriptures. St. Paul, speaking to the Colossians of creation tells them: 'Do not lie to one another: put off the old man and all his works; and put on the new, which is renew advanced in the knowledge of God, and being formed in His likeness of the one who created him" (Col., III, 9-10). The same apostle says to the Ephesians: Renew yourselves in the spirit of your mind and put on the new man which has been created according to God in a justice and a holiness based on the truth" (Eph., IV, 23-24). The Lord says through the mouth of Isaiah: "Heavens send from what high your dew and may the clouds bring down the Just as rain; may the earth open up and from it the Savior germinate, and may justice be born same time. I am the Lord who created it" (Isa., XLV, 8). From the creation of our Lord Jesus Christ, Saint Peter himself says in the Acts of the apostles: "Let all the house of Israel know assuredly that God has made Lord and Christ this Jesus whom David spoke of, you have crucified" (Acts, II, 6); and Paul in the letter to the Hebrews: It is for this reason, my brothers, that you who are holy and participate in the celestial call, do you consider Jesus the apostle and the pontiff of the religion that we profess; which is faithful to him who has established it" (Heb., III, 1- Pablo also says: 'To whom of the angels has God never said at any time: "You are my son, today I have begotten you?" (Heb. I, 5).

Regarding the creation of good spirits and the angels that have been made by the Lord true God, the holy apostle says to the Hebrews: "It is by what (speaking of angels), Scripture says that from the spirits God has made to his angels, and that from the burning souls he has made his ministers (Heb., I, 7). It says among other things: "Are they not all ministering spirits sent to serve, and sent to exercise their ministry, on behalf of those who will be heirs of the salvation?
light angels...etc." (Isa., XVIII, 2).

That "create" and "do" is to create and do from something, like from a preexisting matter

It is for this reason that one must firmly believe that when it is said about our Lord Jesus Christ and the other good angels of the true God the Father, there is no need to understand by this that its essence has an absolute beginning in this creation or "formation", nor, above all, that their essences have been constituted from nothing, as our adversaries seem to assert, they who think that for God Creating mainly consists of making something out of nothing.

Its interpretation is cleanly refuted by the testimonies taken from the divine Scriptures: in the gospel of Saint Matthew the angel of the Lord says to Joseph: Joseph son of David, do not be afraid to take Mary your wife, for what has been formed in her comes from the Holy Spirit" (Mt., I, 20); and it does not say: has been created out of nothing. And it is written in the book of Wisdom: 'Since it was not impossible to your all-powerful hand, which has brought the whole world out of a formless matter... (Sab., XI, 28); and in Genesis: "And God formed man from the dust of the ground; "He breathed on his face a breath of life, and the man became a living being" (Gen., II, 7). Jesus, son of Sirach, tells us: "It is the Most High who has produced from the "earth is everything that heals" (Ec., XXXVIII, 4), and says in another fragment: "God he created man from the earth and formed him in his image" (Ec., XVII, 1). It is therefore evident, to the eyes of the prudent, that we have excellent reasons to reject, based on the faith of the scriptural testimonies, the theory of our adversaries.

Creation and work

My theory has been verified. According to what I have presented and demonstrated Previously and quite clearly, to create or to make is to add something to the essence. about those who were already very good. What I believe needs to be specified like this: it It says that the good have been created or made by Our Lord the true one. God, when they were established by Him for the salvation of sinners. It is in this sense in which the apostle says to the Hebrews, speaking of our Lord Jesus Christ: "What is man that he should deserve your remembrance? And what is the Son of man, why do you visit him?, etc... and you have given him the "empire over the works of your hands" (Heb., II, 6-7). And David who, for faith symbolizes here Christ also says: 'But I have been established "king for him, upon Zion, his holy mountain..." (Ps., II, 6). And thus according to our interpretation, this creation or 'reform' of the good would be good and noble: it is without a doubt, to her that Ecclesiastes refers when it says: 'Everything that God "He has made everything beautiful in its time" (Ecclesiastes, III, 11); or: "I have learned that all the the works that God has done will be perpetual and that we cannot add to them nothing nor anything to take away from all that God has done so that He may be feared" (Ec., III, 14). Jesus, son of Sirach, also declares: "The works of God are all "sovereignly good" (Ec., XXXIX, 21). It is written in the book of the Wisdom: "How kind are your works! ... they all endure and remain they always obey him in everything he asks of them.

And David exclaims: "How great and excellent are your works, Lord! You have he does all things with sovereign wisdom" (Ps. 103:24). And then it says: The day does not subsist as it is but by your order since all things they obey you" (Psalms, CXVIII, 9). And also: "He has spoken and these things have been made, ordered, and have been created, he has established them to endure "eternally and in all centuries" (Psalms, CXLVIII, 5-6).

It therefore seems clearly proven that this noble creation or production of being good for the true God, has been established for eternity and for centuries of centuries. What it seems to me cannot be remembered of no way with the theory of our adversaries, and especially if it is true that the heavens which exist now and the earth and all the elements must be completely destroyed by the heat of the fire, like Saint Peter, according to them, And as it should be believed, it has been testified (2 Peter 3:10).

From the creation or work of the second genre

About this second creation or 'form', of which I have already said earlier that it consisted of adding some virtue to the essences of those who had been created bad in order to prepare them for good works, I will now explain my feeling, providing clear testimonies: the apostle says to the Ephesians: For we are his handiwork, created in Christ Jesus for good works which God has prepared us so that we may practice them" (Eph., II, 10). David says Also: "All of them wait for you to give them their food in due season. When you give to them, they will gather; you open your hands, and they are satisfied with your goodness. But if you withdraw your face from them, they will be troubled; you take away their spirit of life, they will fall into the they will perish and return to their dust. You send forth your spirit and your divine breath, and they will be created; and you will renew the face of the earth" (Ps. CIII, 28-31).

Where the difficulty raised by the text of Isaiah is resolved: "I am the Lord and there is none other

The Lord has said through the mouth of Isaiah: 'I am the Lord and there is no other.' I am the one who forms the light and who forms the darkness, who makes peace and who creates the evils; I am the Lord who makes all things" (Isa., XLV, 6-7).

One must understand this authority as if it meant: There is no other Lord but I who formed the light: that is, who formed Christ who is the true light that illuminates every man who comes into this world, in the gospel (Jn., I, 9) and that 'forms' the darkness, that is to say that 'creates' in his good works to the people of the Gentiles, who had been first created full of darkness and walked in darkness, as has been said in the Gospel: "This people who lived in darkness have seen a great light" (Mt., IV, 16; Isa. IX 2); and in the Epistle to the Ephesians: "For you were not before for you were once darkness, but now you are light in the Lord: walk as children of the light "light" (Eph., V, 8). -I who make peace: these words mean, I who believe in Christ; because Christ was our peace, as the apostle says to the Ephesians: He is our peace; who has made one from two peoples; who has destroyed by his death (in the flesh) the wall of separation, the enmity that divided them;

And also: "I who make peace between the people of the gentiles and the people "Israelite," as a fragment of the same epistle says: "Forming in itself only one new man from these two towns, bringing peace between them in order to reconcile them by bringing them both together in one body with God... Thus he has come to announce peace to you who were far away and to those who were near; for it is through him that we have access the ones and the others near the Father in the same Spirit" (Eph., II, 14-18). And who create the Evil: that is to say: I am the one who "creates" in his good works for the Israelite people who had been created evil at first, as Christ remembers it in the Gospel of Saint Matthew: "If you who are so evil know how to give good things things to your children; much more will your Father who is in heaven give. true goods to those who ask for them" (Mt., VII, 11). Here is what it has been said in the Scriptures that the Lord has created the darkness and the bad. This interpretation cannot be adopted by our opponents, who They believe that creation consists of making something out of nothing. But their theory ... finds it very clearly rebutted: since if the true Lord God had created his own and mainly the darkness and evil, would undoubtedly be the cause and the principle of all evil, it is absurd or impious to think of it as true God.

From the 'creation' of those who had been created evil to the first

Regarding the creation of those who had initially been created bad, Saint Paul says in the second epistle to the Corinthians: "...not that we are capable of forming no good thought by ourselves, but it is God who makes us capable of it. And it is he who has also made us capable. to be the ministers of the new alliance, not of the letter, but of the spirit: for the the letter kills but the spirit gives life" (2 Cor., III, 5-6).

And it still says in the epistle to the Colossians: "Let us give thanks to God the Father that by the light of faith has made us worthy to share in the lot and in the inheritance of the saints" (Col., I, 12). The same apostle says to the Corinthians: "If anyone is in Jesus Christ, he has become a new creature; what was old has passed away, now becomes new" (2 Co., V, 17). It is also from this new creation, we believe we, of which St. John speaks in the Apocalypse: 'Then the one who was sitting on the throne said: Behold, I make all things new" (Rev., XXI, 5). From where it can be concluded, according to our interpretation, that the Lord Our God is called in the Scriptures creator or maker, when He straightens out sinners in good works: we have just demonstrated it sufficiently clarity.

On the creation or form of the third gender

Relying on the authority of the Holy Scriptures, I am going to express my opinion.
about the third creation or way in which, as I said before, it is understood
the creation through which the true God allows the one who is
absolutely bad, or any of its ministers, to carry out what it wants despite
that I could never carry it out with my own strength if the Good Being did not
tolerate and patiently endure their evils for a time, so that
everything ultimately turns in favor of His glory and confusion of His detestable
enemy. The prophet Ezekiel speaks of King Ashur, who represents the Devil here:
The other cedars in God's garden could not compare to him; the cypresses could not.
compete with its foliage; the bananas did not emulate its greenery. Like the Lord
he had made it so beautiful, and so many branches had sprouted from it, so thick,
"They envied even the most delicious trees that were in Paradise" (Eze.,
XXXI, 8-9). And the Lord said through the mouth of Isaiah: 'For I have created the blacksmith
that blows the fire of the embers to make the instruments it needs; I
I am the one who has created the killer that thinks only of annihilation.
16). He also says: "I am the Lord, and there is no other, I form the light and create the
darkness, I give joy and produce misfortunes; it is I, the Lord, who does
all things" (Isa., XLV, 6-7). David has said: "There you can see that monster that
you have formed, Lord, so that it may rejoice in it" (Ps. CIII, 26). The Lord himself
he says to Job: "Think of Behemoth, whom I have created, like you; of grass,
like an ox, he feeds" (Job, XL, 10). If we understand by Asur, by worker,
for the killer, for the darkness and for the evil, for the Dragon and for Behemoth, that one
what is the supreme prince of all evils, it must be admitted necessarily
that the true God has not created darkness and evil, the murderer, etc., but
in the sense that we say, that is to say, bearing that his very detestable enemy
they exercise their malice and infamy against their own creatures for the purpose of
allow them to be mistreated because of their sins. This is how one can
to say that our Lord God "does" evil: he "does" it when due to our
sins, cannot be avoided. It is as Isaiah says: "However the Lord, like
He is Wise, he brought upon them the evils that he had foretold and did not cease to
to fulfill all his words" (Isa., XXXI, 2). By the mouth of Jeremiah this same
God has said: "For I will bring a horrible evil from the North and a great
"devastation" (Jer., IV, 6); and by the mouth of Habakkuk: "For behold, I raise up to
the Chaldeans, that cruel and impetuous people that roams all the lands to
seizing the houses of others (Hab., I, 6). And through the mouth of Amos: "Will it sound
the trumpet in the city without the people being taken by fright? And will there come some
Is there any evil that does not come from the Lord?
Likewise: "The houses of public thieves are in abundance and are
they boldly rise up against God, even though it is he who has placed them among the
hands all they possess" (Job, XII, 6).

The prophet Daniel speaks like this about the king of Babylon: 'You are the king
Of kings and the God of heaven has given you the kingdom, the strength, the empire, and the glory.
He has subjected you to the Sons of Men and to the beasts of the field, in
any place they live, and has placed in your hands the very birds of
heaven and has subjected all things to your power" (Dan., II, 37, 38). All this there is
to understand it in relation to the license that the true God has granted to the
Demon to wreak havoc against his people as punishment for their sins. It is
what Elihu says to Job, to accuse him: "About all the nations in general and
over all men, God causes the hypocritical man to reign, because of the
sins of the people" (Job, XXXIV, 29-30). And this means: "Endures that he
"queen because of the sins of the people." It is also what the apostle says to the
Romans: "Who can complain if God, wanting to show his righteous anger and
to make his power known, he has suffered with extreme patience the vessels of anger
prepared for destruction in order to unleash the riches of their glory, in
attention to the vessels of mercy that he has prepared for his glory?
Then it should not be believed that the true God 'does evil'
by direct and principal action, because if it were so, that is to say, if there did not exist a
sickness that is not the essential and direct cause, it would be He, this true God, the
profound cause and the principle of all evil: what is an opinion as vain as
stupid.

It seems that our theory easily explains that God has 'created' the
darkness, evil, crime; that it has "produced" Asur and "formed" the dragon
and many other things contrary to its essence that are mentioned in the divine
writings. In fact, it has only tolerated those monsters reigning over
his people, because of their sins, and in this sense, it can be said that the
bad things have been "made" by him, to the extent that he has given them authorization
to exercise for a time their evils against their creatures. In that sense
we can easily concede that Satan has been created or formed by the
true God when he had received permission from him to torment Job,
since then he accomplished with divine permission what he could never have done
to fulfill without him. To say that Satan has been 'made' by God is simply to point out
who has been made Prince of the people by him, not in essence but as
indirectly and by accident.

And not only has Satan been allowed to reign over sinners, but
besides tempting the righteous, as it is told regarding our Lord himself
Jesus Christ the Gospel of Matthew: 'Then Jesus was led by the Spirit
to the desert to be tempted by the Devil" (Mt., IV, 1); and in the gospel of
San Marcos: "Shortly after, the Spirit drove him into the desert where he was
forty days and forty nights. There he was tempted by Satan" (Mr., I, 12-13);
And in the gospel of the faithful Luke: "Jesus, being full of the Holy Spirit, departed
from Jordan; and this spirit led him into the desert where he was for forty days and was
tempted by the Devil" (Luke, XV, 1-2).

And later in the same gospel: "The Devil, having completed all his temptations left him for a time" (Lu., IV, 13). The same is found. idea clearly expressed in the book of the blessed Job, where he himself The Lord says to Satan: 'Everything he has is in your power, but I forbid you to you put your hand on him" (Job, I, 12). The Lord also says to Satan specifically regarding the same Job: "There you have it in your hands; but not "attacking his life" (Job II, 6). And Job says of himself: "God has kept me bound. under the power of the unjust; He has delivered me into the hands of the wicked" (Job, XVI, And he still says: "Can you take pleasure in handing me over to slander, sinking me, who am the work of your hands? Can you favor the wicked designs of the wicked? (Job., X, 3). In the Gospel of John, Christ says to Pilate, minister of Satan: "You would have no power over me if It would not have been given to you from above" (Jn., XIX, 11). That is: if that is not for you it would have been given from above, understand: by a good God. This is how one can to say that God does evil. He does it when for a rational cause He does not want to prevent it: it is clearly confirmed by what is found in the "Book of " Tobias", where it is said of Tobias compared to the blessed Job: "God he allowed this temptation to come to him, so that his patience could serve as an example to the posterity, like that of the holy man Job" (Tob., II, 12). And James he also says: "You have learned what the patience of Job has been and "seen how the Lord ended his troubles" (James, V, 11). So it must be the aforementioned authorities, even from the point of view of Those who think that creating is making something out of nothing are proven by the what follows: the apostle says, in fact, to Timothy: "Since what God has created it is all good and nothing should be rejected... Ecclesiastes: "Everything that God has made is good in its time" (Ec., III, 11). And it is written in the book of Wisdom: "Therefore, being just as you are, you govern everything with justice" (Wisdom, XII, 15). God, therefore, has not created the darkness, nor the evil, nor formed the dragon, if it is true that he has done good and who has created and rightly ordered all things. Our very adversaries are not used to thinking that I have created the devil in the form of dragon, nor to the angels in the form of dark demons, but on the contrary under luminous and glorious species.

That God has not created Darkness nor Evil

It follows from what precedes that it is absolutely impossible to believe that the Lord the true God has created, directly and in the beginning, the darkness and the Bad and above all that they have created them from nothing, like our adversaries explicitly believe it even when Juan had affirmed it to them in the first epistle: "That God is the very light and that there is nothing in him darkness" (2 Jn, I, 5), and that consequently, darkness does not exist in any way someone for him. Therefore, the darkness must be excluded from the 'term "universal" that the apostle uses in the epistle to the Romans: "Since everything is from him, through him, and for him are all things

Excepted from the other universal terms used in the
Epistle to the Colossians, where it says speaking of Christ: "Since all the
things have been created by him, both those of heaven and those of the earth, the visible ones
and the invisibles, whether thrones, whether demons, whether principalities, whether
the powers, everything has been created by him and for him. He is before all
things, and they all subsist in him" (Col., I, 16-17). That is why Christ can
to say of oneself: 'I am the light of the world. He who follows me does not walk, of
no way, in the darkness, but will have the light of life" (Jn., VIII, 12).
Ya que las tinieblas no han sido de ninguna manera, creadas directamente y
mainly by our Lord the true God and his Son Jesus Christ, but
indirectly and based on a pre-existing reality, as we have
previously demonstrated with evidence, according to the deed authorities.
Even though in our system these invoked authorities may be
interpreted in very different ways, as we have seen that we have done
sometimes previously. Therefore, it is possible, through these three
modes of creation, and also defining the meaning given in the Sacred
Scriptures to all and to the other universal terms, explain correctly,
in the spirit of our belief, to the authorities mentioned before, who affirm
that our Lord and true God has created and made the entire universe: the
heaven, the earth, the sea, and the things that are in them; which he has founded
everything in the Lord Jesus Christ, in the heavens and on the earth; that, ultimately, everything has
it was created by him, in him, and of his own substance, as has been seen in the
numerous passages cited before.

III

UNIVERSAL SIGNS

Where it is denied that for 'everything' and for the other 'universal' terms there is a need to
to understand both the good and the bad at the same time.

It is necessary for me now to express my thoughts on a point that often gives
to our adversaries the chance to triumph over us: They pretend,
that through these "universal signs", like "everything" (omnia) "all things without
exception" (universal), and other similar terms, which mean in the Saints
Scriptures 'the whole of beings', is often confirmed
your opinion that no distinction should be made in any way in the
substances, which makes them feel authorized to state that all those
substances, the good as well as the bad, the temporary as well as the permanent,
they have been effectively created and made by our Lord just, true and
saint. With the help of the true Father, I am going to refute his interpretation by
very valid arguments taken from divine authorities.

Of universal signs

It must be known that these universal signs, even when they are qualified as such by the grammarians - they cannot be defined so simply by the prudent inspired by God, nor in such a way that they contain one or the other of these universal categories, absolutely all substances, all actions and even all accidents. It is evident that universal terms do not have meaning, for the wise, only to the extent that they are enlightened by the spirit of the speech, and by no means by the pure and simple category of the Universality that would encompass all goods and all evils, even though they do not participate in any way in the same essence, nor can they exist together, taking into account that they destroy and fight each other in an extreme and constant opposition.

Universal terms are used in the Holy Scriptures in various meanings. There are those that designate good, pure things, made with prudence, desirable to the highest degree, permanent from century to century and obeying precisely our Lord the true God. And without any doubt is found in the 'universal' Scriptures that have nothing more than this meaning. On the contrary, there are others that designate the set of the bad things, all from nothing, transient and that must be rejected and held for dung for the faithful of Jesus Christ if they want to win his love.

Finally, there are others that designate all the things that were placed, in ancient times, under the rule of the king of Babylon, as it was written that were to be delivered to the thieves and ravaged by a king 'who will have the impudence on the forehead" (Da., VIII, 23-25); all the things that in the beginning they were included in sin, as is necessary to believe according to the Scriptures in order that the promise of salvation was given to the believers, according to their faith in Jesus Christ; and that they were bound to unbelief by the true God, in order that this God would have compassion on all those who believed in him. These the last universal terms correspond therefore, as is clearly seen For the examination of the Scriptures, everything that must be reconciled with God, restored, reinstated, renewed, embraced in the Good and enlivened by our Lord and by his son Jesus Christ.

The universal signs of Good

Regarding these universal signs -which I just said designate things. hello, all done according to prudence, etc.- I am now going to demonstrate through the testimony of the holy scriptures that my interpretation is completely just. In the first epistle to Timothy, the apostle tells us: 'For everything that God what he created is good, and nothing should be rejected" (1 Tim., IV, 4).

Ecclesiastes also says: 'Everything that God has made is good in its
time" (Ec., III, 11): And Jesus, son of Sirach: "I have learned that all works
What God does remains in perpetuity and we can neither add nor change anything.
do not take away anything from all that God has done so that he may be feared" (Ec., III, 14).
It is written in the book of Wisdom: "How kind are his works!..."
they all subsist and remain forever and obey all that he asks of them;
and in the Psalms of David: "How great and excellent are your works, Lord; you have
"You have made all things with your sovereign wisdom" (Sal., CIII, 24) and also in
the Psalms: "The day only subsists as it is by your order; since all things
they obey you" (Sal., CXVIII, 91). The apostle says to the Romans: "All things
they are all pure" (Ro., XIV, 2), and: "Everything is pure for those who are pure" (Ti., I,
15), and also: "We know that all things work together for the good of those who love
God" (Ro., VIII, 28), etc.

These sacred testimonies clearly prove that the signs
The aforementioned universals only apply to what is good, very pure, and that must be.
to last until the end of the ages. That is why wise people find it completely
impossible to be designated with these "universals", in essence and
directly, the goods and the evils at the same time, and the transient things and the
permanent, as these same wise men can easily realize.

The universal signs of Evil.

I am now going to explain my thoughts on the universal signs that I have
spoken earlier, corresponding to the bad things, all from nothing,
transitory, worthy of contempt, etc. It is read in Ecclesiastes: "Vanity of
vanities and all is vanity" (Ec., I, 2); and in another place: "I have seen everything that is
"I have found that everything was vanity and a striving after wind" (Ecclesiastes,
I, 14); and also: "All things have their time, and everything happens under heaven.
after the term that has been prescribed to him. There is a time to be born, there is a time to
to die" (Ec., III, 1-2); and this moreover: "Everything is vanity and everything tends to the same
place. They have all been taken from the earth, and they will all return to the earth" (Ec.,
III, 19-20); and, finally: "It is why life has become boring for me,
Considering that all kinds of evils exist under the sun, and that everything is vanity.
the affliction of spirit" (Ec., II, 17). The apostle says to the Colossians: "If
dying with Jesus Christ you are dead to these coarse instructions given to the
world, how do you allow yourselves to be imposed laws as if you were living in this first state
from the world? Don't eat such a thing, don't try this, don't touch that. Nevertheless
"they are things that are consumed all through use." (Col., II, 20-22).

The same apostle says to the Philippians: 'If anyone thinks he can set his trust in the flesh, I would place it even more than he; having been surrounded the eighth day, being of the race of Israel, of the tribe of Benjamin, born a Hebrew of Hebrew parents; having been a Pharisee as to the manner of observe the law regarding the zeal of Judaism having come to to persecute the Church of God; and as for legal justice, having been unimpeachable on this point. But all these things that I considered advantageous, I have regarded them as a pure loss because of Jesus Christ. I say more: everything seems like a waste to me when I compare it to the excellent good of knowledge of Jesus Christ, my Lord, for the love of which I have been pleased to lose all things, looking at them as garbage, in order to gain Christ Jesus. In the gospel of Saint Matthew, Christ says to the scribe: "If you want... be perfect, go sell all that you have" (Mt., XIX, 21); which means: abandon everything you have carnally, according to the law. Hence the fragment Then Peter, taking the word, said: You see that we have We have left everything and followed you: what then will be our reward? And Jesus said to them, 'Because you have left everything and followed me, ... etc. (Mt., XIX, 27-28). The apostle says to the Colossians: 'But now also let go of yourselves, all these sins, anger, acidity, malice, slander, etc..." (Col., III, 8); and Saint John, in the first epistle: "Do not love neither the world, nor what is in the world; if anyone loves the world, the love of Father is not in him. For all that is in the world is, or lust of the flesh, or the lust of the eyes, or the pride of life; which does not come in no way of the Father but of the world, etc. " (1 Jn, II, 15-16).

Therefore, it must be clearly seen that these universal terms that designate the bad, vain, transitory things are not of the same kind as the other terms universals corresponding to good, pure, very desirable things that they will last until the end of the ages. This is all the more evident insofar as they do not participate in the same essence, that they cannot in any way enter into the same universality -since they destroy each other and they fight - nor be directly subject to the same cause.

Of the universal terms designating the things that, because of sins, The men have been placed under the rule of the king of Babylon.

I come now to explain these universal signs that encompass all beings who had been placed under the domination of the king of Babylon, as having to be delivered to the bandits and even run over 'by a king upfront immodest." These terms correspond, according to our belief, to everything that is about to reconcile with God, to base on our foundations, for restore, to be completed, to revitalize through the action of the true Lord God and His Son Jesus Christ, as clearly highlighted in the sacred texts.

The prophet Daniel says to Nebuchadnezzar, king of Babylon: "You are the king of the kings, and the God of Heaven has given you the kingdom, the strength, the empire, and the glory. You have held the children of men and the beasts of the field, in any place that they inhabit; has placed in your hands the same birds of the skies and has submitted all things to your power" (Dan., II, 37-38). It also says: "And, after his reign, when iniquities have increased, he will rise up a king who will have impudence on his forehead, who will understand the parables and the enigmas. Its power will be established, but not by its own forces; and it will make a strange damage, and beyond all credit, will succeed in everything that there is taken. He will make the strongest of the people die as he pleases. saints. It will successfully carry all its artifices and all its deceptions; its heart will become increasingly vain and, seeing himself filled with all kinds of prosperities will cause many to die. He will rise against the prince of the "princes" (Da., VIII, 23-25). Job expresses himself like this: "The houses of thieves the public are in abundance, and they boldly rise against God, even when it is he who has put into their hands everything they possess" (Job XII, 6), you must understand: "because of the sins of the people as Daniel says to purpose of the 'little horn': 'He was given power against the sacrifice perpetually, because of the sins of men, and the truth will be overthrown about the earth" (Da., VIII, 5-12). Elihu says in the book of Job: "About all the nations and over all men, it is he who causes the hypocritical man to reign, because of the sins of the people" (Job, XXXIV, 29-30).

Thus, these universal terms apply to beings that, because of sins of men, were first subjected to the power of sin, established In disbelief, surrendered, as we must believe, into the hands of thieves. public and placed under the rule of the king of Babylon, so that in the In the last days, when they have stripped away their malice, God will take them all in. compassion. For the apostle says to the Galatians: "The written law has confined like barriers to all those left under sin, so that the goods promises were given by the faith of Jesus Christ to those who believed in him (Gal., III, 22). The same Apostle says to the Romans: "For God has confined to all the towns in disbelief, to exercise His mercy towards all" (Ro., XI, 32).

From the mercy of Our Lord

And that makes us see that our Lord God, because of the extreme love for Him who has loved us, who has had mercy on us, as the apostle teaches to the Ephesians: 'When we were dead in our sins, God us He returned life by giving it to Jesus Christ" (Eph., II, 5) and "He has saved us not because of the works of justice that we may have done, but to because of His mercy, through the baptism of regeneration and renewal of Holy Spirit, by whom He has made a rich fusion over us in Jesus Christ our Savior, so that being justified by His grace, we may be heirs

of eternal life, according to the hope that we have" (Ti., III, 5-7). It is
For what is written in the Book of Wisdom: 'You, oh our God, are
sweet, true and patient, and you govern everything with mercy" (Wisdom, XV, 1);
and also: "you have compassion for all men, because you can do everything and
he conceals their sins, so that they may do penance. Because you love everything that is
and you do not hate anything of everything you have done, because if you had hated it, then
you wouldn't have created anything. What could have been preserved without your order? But you
You are indulgent with all, because everything is to you, oh Lord, who loves souls
(Sab., XI, 24-27). It is also read, 'And it is not at all a herb, or any...
what has healed them; but your word, oh Lord, that
"cure all" (Sab., XVI, 12). David says: "Everyone expects you to give them their
food when the time has come. When you give it to them, they collect it; and
when you open your hand they are filled with the effects of your goodness" (Ps., CIII,
And Christ says in the Gospel of John: 'And I, when I have been lifted up
I will draw everything to myself from the earth" (Jn., XII, 32). Thus we find in the
Scriptures the proof that God wants to have mercy on all His own.

Terms that signify the reconciliation of all things by God

That the said universal terms designate the things that must be
reconciled, restored, renewed, taken on, justified by Our Lord
Jesus Christ, it is very possible to be convinced by reading the testimonies.
sacred. The apostle says to the Colossians, speaking of Our Lord
Jesus Christ: "For it pleased the Father that in Him all fullness should dwell, in
his body of flesh, and reconcile all things through Him, and in Him Himself, having
pacified by the blood that He has shed on the cross, both what is in the
earth like that which is in heaven" (Col., I, 19-20). Christ says in the
Gospel of Matthew: "It is true that Elijah will come first, and that
he will restore all things." (Matt., XVII, 11). And the Apostle says to the Ephesians:
Making known to us the mystery of his will based on his
wanting, by which he had decided within himself that the times arranged by
They were assumed, he would gather everything through Jesus Christ and in Jesus Christ, both what...
is in heaven as what is above the earth" (Eph., I, 9-10). And in the
Apocalypse is written: 'Then the one who is seated on the throne says:
I will make all things new" (Rev., XXI, 5). And the Apostle says
to the Ephesians, speaking of Jesus Christ, to what is believed: 'He who has descended is
the same one who has ascended above all the heavens, in order to fill all the
"coas" (Eph., IV, 10). And the same Apostle says in the first Epistle to Timothy:
I command you before God who gives life to all that lives...
the universal term Omnia "every thing" always responds, as can be clearly seen,
to the set of things that were placed by the Lord true God to the
feet of Jesus Christ, as David says, and as the Apostle emphasizes to the Hebrews
saying: 'He has put all things under his feet, and since God has him'
subjected all things, He has left nothing that is not subjected to him; and not
but we do not yet see that everything is subjected to him" (Heb., II, 8).

He also says in the first Epistle to the Corinthians: 'For God him'
he has put everything under his feet and has subjected everything to him. And since it has been said
that all things have been subjected to him, it is evident that they are all, except for that one
that have been subjected to it. Since all things would have been subjected to the
Son, then He will also be subjected to the one who will have
"putting all things under him, that God may be all in all." (1 Cor. 15:26-
28).

That the totality of goods and the totality of evils do not proceed from one
sole and the same cause

Then it is evident to sensible people that the terms
{"Omnia":"All (everything)","Universa":"The entirety (the set of things)","Cuncta":"All"}
(all things together), and in the other terms of the same kind that are
found in the holy Scriptures, one would not be able to understand both the good and
evil, purity and impudence, the transient and the permanent; by reason
essential that are absolutely opposed and contrary, and that cannot arise from
directly from the same cause. Indeed, Jesus, son of Sirach, says: "The good
it is contrary to evil, life to death; thus the sinner is contrary to man
just. Consider all the works of the Most High in this way.
15). Paul says in the second Epistle to the Corinthians: "What union can there be
between justice and iniquity? And what commerce between light and
darkness? What agreement is there between Jesus Christ and Belial? Or what society is there between the faithful
And what about the unfaithful? And what relationship is there between the temple of God and idols?
14-16). Which is to say: justice and iniquity do not partake of the
same essence, neither light nor darkness; Christ cannot in any way
understand with Belial; and one must seek the explanation for his opposition in the
the fact that opposing and contrary things do not have the same cause. Since
if it were otherwise: if justice and iniquity, light and darkness, Christ
and Belial, the faithful and the unfaithful, proceeded essentially and directly from the cause
supreme of all goods, they would all share the same nature, they
they would couple instead of mutually destroying each other, as is evident that they do.
the good and the evil every day according to what has been stated and is very clear: "Evil is the
the opposite of good and the death of life, etc.

It is necessary to conclude from all that precedes that there is another principle, the
principle of Evil that is the cause and origin of all iniquity, of all lewdness,
of all infidelity, and also of all the darkness. If it were not so, the true
God, He, Himself, who is very faithful, who is Justice and supreme Purity, should
to be considered as the absolute cause and the principle of all Evil. All the
oppositions, all the contradictions would emanate from Him: which would be very vain and
very crazy to hold.

IV

SUMMARY TO SERVE AS INSTRUCTION TO THE IGNORANT

My purpose is to provide here a summary of what has been said previously, regarding the creation of the heaven, the earth, and the sea, for the teaching of the ignorant. I believe that 'heavens' and 'earth' are sometimes designated in the divine Scriptures, to the creatures of the true God, endowed with intelligence, capable to understand and comprehend, not only the elements, always changing and deprived of reason, of this world. As David says: "The heavens sing the glory of God, and the firmament proclaims the works of His hands" (Psalms, XVIII, 1). It is read in Deuteronomy: "Heavens, listen to what I am about to say; let the earth "Hear the words of my mouth" (XXXII, 1).

And in Isaiah: "Heavens, listen, and you earth, pay attention: for it is the Lord who "has spoken" (Isa., I, 2). Jeremiah also says: "Earth, earth, listen to the word of the Lord" (Jer., XXII, 29); and also: "Through the sea was your way, and your "send through many waters" (Psalm LXXVII, 19). And it is from these paths, we believe we, of the ones David speaks when he says: "All the ways of the Lord are mercy and truth" (Ecclesiasticus, XXIV, 10).

It is understood then that heaven, earth, and sea are celestial existences. Saint John it says, in effect, in the Apocalypse: "And I heard all the creatures that are in the sky, above the earth, below the earth, over the sea and all that it contains, that they said: To him who sits on the throne and to the Lamb, blessings and Honor, glory, and power for ever and ever." (Rev., V, 13). And David: I believe I will see the goodness of the Lord in the land of the living. It also says: "Your spirit, which is supremely good, will guide me for a straight land" (Sal., CXLII, 10). David declares: "And the righteous will receive the land as an inheritance, and they will dwell in it throughout the ages Christ has ordained: "not to swear in any manner by the heavens, for it is the throne of God - a throne on which David surely thinks when it says: 'Your throne, oh God, will last forever' (Ps., XLIV, 7)- nor by the earth, for it is its footstool" (Mt., V, 34-35). It is our very Lord who adds: 'because it is his scepter' (Heb., I, 8). And it is to this scepter that David alludes: "Fear the Lord, our God, and worship the footstool of His "feet, because it is holy" (Sal., XCVIII, 5).

From this creation, I want to admit that our Lord God is the creator and the author. but absolutely of the elements of this world powerless and empty of which perhaps it is mentioned in the Epistle to the Galatians: "How do you turn back to the impotent and empty elements under which you want to be in a new one slavery? (Gal., IV, 9).

The Apostle says, furthermore to the Colossians: 'If, in dying with Jesus Christ, you are dead to these rude elements given to the world, how do you allow yourselves impose laws, as if you lived in this first stage of the world? Do not eat, they tell you, about such things, don't try this, don't touch that. Nevertheless, these are things that are consumed with use" (Col., II, 20-22). And even less can we admit that our Lord may be the creator and author of death, and of things that are for essence in death, because as it is written in the book of Wisdom: 'God has not done so in any way, death does not rejoice at the loss of the "living" (Sab., I, 13).

Then, without a doubt, there is another creator or 'factor', which is principle and cause of death, perdition, and all evil, as we have explained previously and with sufficient clarity.

From the omnipotence of the true Lord God

I would like to talk now about the omnipotence of the true Lord God, who often allows our adversaries to boast when They argue against us that there is no power or strength greater than theirs.

Even though in the testimonies of the Holy Scriptures, the true Lord God is called all-powerful, one should not believe that it is called that because it can to do -and do- all evils, since there are many evils that the Lord does not can -and will never be able to- do, as the apostle tells the Hebrews: "Is It is impossible for God to lie" (Heb., VI, 18); and the same apostle declares in the second epistle to Timothy: "If we are faithless, he will not cease to be faithful; since he cannot deny himself" (2 Tim., II, 13). There is no need to I do not believe that this good God has the power to destroy himself and to commit all luck of evils against all reason and all justice: that is altogether impossible for him since he is not the absolute cause of evil. And if we are objected: 'We have the I must say, on the contrary, that the true Lord God is all-powerful. because not only can He do -and does- all good, but also because he could do all evils, even lie and destroy himself if he wanted. but he doesn't want to; the answer is easy.

God cannot do evil

If God does not want all evils, if he does not want to lie or destroy himself, Without a doubt, he cannot. Since God, in his unity, does not want what he does not want. can. And, in this sense, it must be said that the power to sin and to do evil does not belong to the true Lord God. The reason is that: everything that has been thought of as an attribute of God is God himself, because he is not composed and it does not involve in any way 'accidents' as the learned know. As a consequence, it is necessary that God and His will be one and the same thing.

The good God cannot therefore lie, nor commit all the evils if not he wants it, because this true God cannot do what he does not want, since I repeat it - he himself and his will are one and the same thing.

God cannot create another God

I can reasonably say and without fear of being mistaken, that the true God, with all its power, it cannot, it has never been able to, and it will never be able to, not even voluntarily. neither involuntarily, nor in any other way create another God Lord and creator similar and absolutely identical to him in every aspect; which I prove: indeed, It is impossible for the good God to make another God like him in all respects. things, namely: eternal and everlasting, creator and author of all goods, without beginning nor end; that has never been done or created, nor generated by Whoever it is, like the good God, who has never been made, nor created, nor begotten.

But it is not said for this in the Holy Scriptures that the true God is one. Impotent God. One must believe with certainty that the good God is unqualified. in no other way create another God Lord and creator alike and absolutely the same as him in every way; what I prove: indeed, it is impossible that the good God can make another God similar to Him in all things, is say: eternal and everlasting, creator and author of all good things, without beginning or end; that has never been done or created, nor begotten by anyone who he is like the good God, who has never been made, nor created, nor begotten. But it is not said for this in the Holy Scriptures that the true God is one. Impotent God. One must firmly believe that the good God is not qualified. of the Almighty because He could have done, or could do all evils what have been, and what are and what will be, but what is truly all-powerful concerning all goods that have been, that are, and that will be, both more so because he is the absolute cause and the beginning of all good and that he is not never, in any way, by itself and essentially, a cause of evil. Then it follows that the true God is called almighty by the prudent in everything they do, have done, or will do in the future, but that the just-minded people cannot call him almighty by reference to the intended power that he would have to do what he has never done, what he does not do and what it will never do. As for the argument that consists of saying that: 'if "he doesn't do it because he doesn't want to," we have shown that it has no value. since he himself and his will are one.

That God does not have the power to do evil and that there exists another power which is Evil.

Since God is not powerful in evil, as He has no power to do to appear the evil, we must firmly believe that there is another principle that is powerful in evil. From him come all the evils that have been, that are and who will be; it is he whom David has surely wanted to talk about, when he says:

Why do you glorify yourself in your wickedness, you who are only powerful to commit the iniquity? Your tongue has pondered injustice all day long; you have done to pass, like a sharp knife, your deceit. You have loved malice more than the goodness, and you have preferred a language of iniquity over that of justice" (Psalm, LI, 3-5). And St. John says in the Apocalypse: "The great dragon, that ancient serpent that is called the devil and Satan, who seduced the whole world, was thrown down to the earth (Rev., XII, 9). And Christ in the Gospel of Luke: 'The seed is the word' of God. The ones along the path on which she falls, these are the ones who they hear the word; and then comes the devil, and takes the word out of their heart, Why don't they create and save themselves" (Luke 8:11-12). The prophet Daniel says: "And as I was watching closely, I saw that this horn was waging war against the saints and had advantage over them, until the Ancient of Days appeared. Then he gave to "the saints of the Most High the power to judge, etc." (Dan., VII, 21-22). And it says After them, another will arise who will be more powerful than those who they will have advanced, and will reduce to three kings. He will speak insolently against the The Most High will shatter the saints of the Most High, and will think to change the times and the law" (Dan., VII, 24-25); and again: "But from one of its four horns came out a small one that grew a lot towards the south, towards the east and towards the towns. stronger. He raised his great horn to the armies of heaven and made them fall to the stronger and those who were like stars... and he crushed them. He rose even until the prince of the fortress and took away his perpetual sacrifice and dishonored the place of His sanctuary" (Da., VIII, 9-11). It is read in the Apocalypse of Saint John: Another wonder appeared in heaven: a great red dragon that had seven heads and ten horns and seven diadems on its seven heads. It was dragging with His tail drew a third of the stars of heaven and threw them to the earth. And even this: 'And she received the power to wage war during forty-two months. He opened his mouth to blaspheme against God, to blaspheme his name, his tabernacle and those who dwell in heaven. He was given also the power to make war against the saints, to overcome them" (Rev., XIII, Based on similar testimonies, the wise consider it a thing It is impossible that this Powerful one, as well as his power or strength, has been created. essential and directly - by the true Lord God, since He works every day very wickedly against him, and because this God, ours, strives vigorously to fight it. What the true God would not do if evil he proceeds from him, in all his provisions, as almost all uphold our adversaries.

From the destruction of the 'Powerful-in-evil'

This is clearly expressed in the divine Scriptures; that the Lord the true God will destroy the 'Mighty,' and all his forces that work every day against him and against his creation. David speaks of the one who is mighty in malice: "That is why God will destroy you forever; He will uproot you from your position, it will make you leave your tent and will remove your root from the land of the living

And to seek, it seems, the help of his God against this Mighty One, David
Break the arm of the wicked and the evil; you will punish them for their
prevarications and it will be no more. The Lord will reign in all ages and in the
"eternity" (Sal., X, 15-16). It also says: "One more moment and the wicked is already
it will not be, you will look at the place where it was and you will no longer find it there" (Psalm,
It is written in the Proverbs of Solomon: 'The wicked will be cast out'
in his malice" (Pr., XIV, 32). The apostle alluding to the destruction of
"Powerful" by the coming of our Lord Jesus Christ, says to the Hebrews:
... in order to destroy with his death the one who had the power of death, is
to say to the devil" (Heb., II, 14). Thus, our Lord has strived to destroy,
not only to this Powerful one, but also to all the forces or Dominions
that at some point have seemed to dominate, by the Powerful, the creatures of God
well subjected to the empire of this evil.

This is what the holy Virgin says in the gospel according to Saint Luke: 'He has taken away
to the great from their thrones and has lifted up the humble" (Lu., I, 52); and the apostle
in the first epistle to the Corinthians: 'And then the consummation will come of
all things, when He has returned the kingdom to His God and Father and has
annihilated every empire, every wicked Virtue, every dominion and every power...
And death will be the last enemy that will be destroyed" (1 Cor. 15:24-26).

The same apostle says to the Colossians: "Giving thanks to God the Father, who by
the light of faith has made us worthy to participate in the lot and inheritance of the
saints; who has pulled us out of the power of darkness and has made us enter into
the kingdom of his beloved Son" (Col., I, 12-13). It also says: "Indeed
when you were dead in your sins and in the uncircumcision of your
meat, Jesus Christ has made you live again with him, forgiving all your sins.
He has erased by his provisions the document written by our hand, which
he testified against us: he has abolished this decree that was ours
unfavorable, tying it to its cross. And having disarmed the powers and the
principalities, he has presented them as a spectacle, after having triumphed by himself
mismo" (Col., II, 13-15). Es así como San Pablo fue enviado por el Señor
Jesus Christ to dismantle this Power, as it is written about him in the
Acts of the Apostles: 'For I have appeared to you in order to establish the
minister and the witness of the things you have seen, and also of those that you
I will show myself appearing again. And I will deliver you from this people and from the Gentiles.
to whom I now send you to open their eyes, so that they may turn.
from darkness to light, and from the power of Satan to that of God; and that by faith that
receive the remission of your sins in me, and have a share in the inheritance
"of the saints" (Acts, XXVI, 16-18). And Christ says in the Gospel of Saint Matthew:
You have come here armed with swords and sticks to arrest me, as if I were a
thief; every day he was sitting among you, teaching in the temple and
you did not seize me; (Mt, XXVI, 55). "But this is your hour and the power of the
"darkness" (Luke, XXII, 53).

So it must be believed that the power of Satan and of darkness cannot proceed directly and immediately from the true Lord God. Since if the power of Satan and that of darkness proceeded directly and immediately of the true God -with all the other powers, virtues, and dominions as the ignorant say, it wouldn't be understood how Paul and the other faithful of Jesus Christ could have been "snatched from the power of darkness". Nor how they could have turned from this power of Satan to the true one Lord God. Especially if one considers that withdrawing from the power of the darkness, have been subtracted, in reality, own and essentially to that of our Lord God, since all powers and virtues emanate (according to the faith of our adversaries), propre and essentially of the good God.

And how could this good God have stripped away and eliminated any other power than the yours, if it is true that there is no other front to him, as all opponents say of these true Christians whom they call, justly, Albanians?

From the bad beginning

This is why, in the opinion of the wise, one must absolutely believe that it exists. another principle, that of Evil, which is powerful in iniquity, from which singular things flow and mainly as we have demonstrated and as we hope, thank God, make it clearer in what follows, the one of Satan, the one of darkness and the one of all the dominations that oppose the true God. If it were not so, it would seem to these wise people, evidently, that the divine Power fights against itself, he destroys himself, is always in conflict with himself. The apostle says to Ephesians: "Finally, my brothers, be strong in the Lord and in his power. all-powerful. Put on all the armor of God to be able to defend yourselves from the devices of the devil. Since we must fight, not against men not against flesh and blood, but against the principalities and the powers, against the princes of this world, that is, against this dark age, against the spirits of malice scattered in the air. Take therefore all the armor of God, in order that you may be able to stand firm on the evil day and remain steadfast without having omitted none of your duties, etc... Cover yourselves entirely with the shield of faith, with which you will be able to extinguish all the fiery darts of the evil spirit" (Eph. VI, 10-13). Thus the virtues and powers of the true God Lord are they would fight among themselves, every day, of their own will! It is absurd to think this of the true God. It follows then, and without a doubt, that there exists another power or false power that the Lord God strives to combat every day, as we have made very clear to those who can understand it.

Of the foreign God and of many other gods

Whoever has thoroughly examined the set of arguments, very true, that
we have just made ourselves present, he will admit, without a doubt, that there is another God, sir
and prince, besides the true Lord God, whose existence is demonstrated by
evidence in the testimonies of the divine Scriptures. Indeed, the Lord says,
He himself, through the mouth of Isaiah: "Just as you have abandoned me to worship
to a foreign god in your own country, thus you will be subjected to foreigners
in a foreign land" (Jer., V, 19). Furthermore, it is written: "Gather yourselves, come and
Come close, all of you who have been saved from the nations.
Those who are mired in ignorance should raise in their honor a
wood sculpture and direct their prayers to a God who cannot save
Lord our God, strange masters have come upon us.
possessed without you; make it so that being in you, we now remember nothing but your name
(Isaiah, 26:13)

And David said: "Listen, my people, and I will testify my will. Israel, if
you want to listen to me, you will not have a new God in any way and you will not worship in
"in any way to a foreign God" (Sal., LXXX, 9-10). And he has also said:
If we have forgotten the name of our God and if we have extended
"Our hands towards a foreign God; God, will You not ask us for accountability?" (Psalm,
XLIII, 21). And furthermore: "The princes of the nations have gathered in assembly
and they have joined with the God of Abraham because the powerful gods of the earth
they have been extraordinarily exalted" (Sal., XLVI, 10). And also:
"All the gods of the nations are demons" (Psalm, XCV, 5). Zephaniah says:
The Lord will be terrible in His punishment; He will bring all the gods to nothing.
land" (Sof., II, 11). And Jeremiah: "The people of Judah and the inhabitants of Jerusalem have
they have made a spell against me... These, even have run after gods
strangers to worship them" (Jer., XI, 9-10). Jeremiah says elsewhere: "(They
you will say): says the Lord, your fathers have abandoned me because they have run away
after foreign gods, they have served and adored them and have abandoned me and not
they have observed my law. But you yourselves have done even worse than
your parents, since each one follows the wanderings and corruption of their
heart, and by no means does it want to hear my voice. I will throw you out of this country
to a land that is unknown to you, as it has been to your parents, and there
you will serve foreign gods, day and night, who will not give you anything
rest
abominations are found in Israel and in Jerusalem, because Judah is taking by
woman to her who adored foreign gods has stained the people
consecrated to the Lord whom he loved so much" (Mal., II, 11). And in Micah: "That
each people goes under the protection of their God; but we will go under the
protection of our Lord God, until eternity and beyond eternity
(Miq., IV, 5).

And the apostle says in the second epistle to the Corinthians: "For if the gospel what we preach is still veiled, it is for those who perish; for that unfaithful whose god of this century has blinded the spirits, so that they are not of no way clarified by the light of the glorious and shining gospel of Jesus Christ, who is the image of God.' (2 Cor., IV, 3-4).

He says in the first letter to the Corinthians: "Even if there is, well in heaven or on earth, whoever are called gods, and in this sense there are many gods and many lords; however for us there is one God In the gospel of Saint Matthew, Christ says: "No one can serve no puede servir to masters; for he will either hate one and love the other, or he will be devoted to one and he will despise the other. You cannot serve God and Mammon" (Mt., VI, 24). Christ it says again in the gospel of John: 'Since the prince of this world is coming, even when there is nothing in me that belongs to him" (Jn., XIV, 30); and also: Now is the time when the world will be judged; now is the time when the prince of this world is going to be evicted" (Jn., XII, 31); and also: "Because the prince this world has already been judged" (John, XVI, 11).

The apostles have said in their Acts: 'Why do the nations rage?, Why have the tribes undertaken vain projects? The kings of the earth have the kings of the earth set themselves, and the rulers were gathered together against the Lord and against His Christ. For Herod and Pontius Pilate along with the profane nations and the tribes of Israel have a true ally in this city against your holy Son Jesus, that you has consecrated with your anointing, etc." (Acts, IV, 25-27). Thus it is possible to find, it is clearly seen, in the testimonies of the Divine Scriptures, the proof of the existence of numerous gods, lords, and princes, adversaries of the Lord true God and His son Jesus Christ. What confirms what we have demonstrated before.

That is also addressed in the sacred texts, concerning a bad eternity.

There exists for these lords and princes an eternity, a sempiternity, a antiquities different from those that belong to the true Lord God, this we can also easily test it through the testimony of the Scriptures. Christ sides: 'Then the king will say to those on his left: Go far away from me, damned ones, to the eternal fire that has been prepared for the devil and for his angels" (Mt., XXV, 41). And Saint Jude, brother of Santiago: "Hold bound with eternal chains, in the depths of the darkness, and reserved for the judgment of the great day, the angels who have not they have preserved their first dignity, but have abandoned their own dwelling (Jud., 6-7). He himself says in the next verse: "And for the same reason, Sodom and Gomorrah and the neighboring cities, which had overflowed like them in the excesses of impurity and they even went so far as to invert the institution of nature, have been proposed as an example of eternal fire, for the punishment they have suffered" (Jud., 7).

The blessed Job says, also: "...where the shadow of death dwells,
where everything is without order, and in eternal horror" (Job., X, 22). By the mouth of
Ezequiel, the Lord declares regarding Mount Seir: 'I will reduce you in
eternal solitudes" (Eze., XXXV, 9). And in the same chapter: "Behold what
says the Lord your God: I come to you, mountain of Seir; I will extend my hand
about you and I will make you completely deserted and abandoned. I will destroy your cities, you will be
desert and you will know that I am the Lord, for you have been the eternal enemy of the
children of Israel and why you have pursued them sword in hand at the time of their
affliction, in a time when iniquity was full" (Ezek., XXXV, 3-5).
This enemy of Israel is the devil, who is also an enemy of the true God.
as Jesus Christ himself states in the Gospel of Matthew (XIII, 25-39). The
apóstol dice en la segunda epístola a los Tesalonicenses: "quienes sufrirán la
penalty of an eternal condemnation" (2 Thessalonians 1:9). And Christ in the Gospel of Matthew: "And
these will go to eternal punishment" (Mt., XXV, 46). Christ also says in the
gospel of Saint Mark: "But whoever blasphemes against the Spirit
Saint will never receive forgiveness and will be eternally punished for this.
sin" (Mr., III, 29).

The prophet Habakkuk mentions the eternity of the devil in these terms: "God
he will come from the south and the saint of the mountain of Faran. His glory has covered the
heavens and the earth are full of his praises. It casts a bright light;
strength is in your hands. That is where your power is hidden. Death
he will appear before his face and the devil will walk before him. He has stopped and has measured the
earth. He has set his eyes upon the nations and has melted them like wax; the
mountains of the century have been reduced to dust. The hills of the world have been
lowered by the steps of the eternal God.

Sobre la "antigüedad" del Diablo, está escrito en el Apocalipsis: "Y este gran
dragon, this ancient serpent who is called Devil and Satan... was thrown down
to the earth" (Rev., XII, 9). If when it is said that they are eternal, everlasting,
ancient, it is understood that essences have had no beginning.
there is no end (as it would undoubtedly be admitted that it is true in the good God) one must have
also demonstrated, by the previously cited testimonies, that the
sin, the punishments, the anguish and the error, the fire and the tortures, the chains
And the same Devil, they have had no beginning and will have no end. For whether you are
things are the names used to refer to the supreme principle of evil or
only the names by which their effects are designated testify to all
ways the existence of a unique cause of evil, eternal, everlasting, or ancient;
The cause must necessarily be this way. Therefore, there is a bad principle from which
this eternity, this timelessness, and this antiquity flow directly and
essentially.

Is there another Creator or "factor"?

I would like to clearly show through the Scriptures that there is another god or lord. what is creator and "factor" apart from the one to whose fidelity they recommend their souls those who suffer by doing good. So much more clearly as I will look at it from the perspective of our adversaries, respecting the the trust they have in the Ancient Scriptures. They declare indeed, publicly, that this Lord is the Creator or the Author who has created and made the visible things of this world, namely: the sky, the earth, and the sea, men And the beasts, the birds, and all the reptiles, as it is written in Genesis: 'To the In the beginning, God created the heavens and the earth. The earth was formless and was all... "naked" (Gen., I, 1-2). And further on: "God then created the great fish and all the animals that have life and movement... and all the birds according to his kind" (Gen., I, 21). And in verse 25: "God then made the beasts wild animals of the earth according to their species, domestic animals and all reptiles, each according to its species" (Gen., I, 25). And in verse 27: "And God he created man in his image; he created him in the image of God, and he created him male and hembra" (Gé., I, 27). Cristo dice también en el evangelio de San Marcos: "Pero Since the beginning of the world, God formed a man and a woman" (Mr., X, 6).

We must consider here, that no one in this world can show us this Bad God in a visible and temporary way (nor, by the way, to God good), but it is because of the effect that the cause is known. Therefore, it is necessary to Suppose that the existence of a bad god or Creator cannot be demonstrated, but for their evil deeds and their words full of inconsistency. Thus I say that it is not the true creator who has made and organized the visible things of this world. And I will test him for his evil deeds and his lying words, if Is it true that the works and the words narrated by the Ancient Scriptures have made and said by him in Time, materially and really like ours opponents claim without the slightest hesitation. We feel for those works an unspeakable horror: consisting, in fact, of committing adultery, of stealing well-being on the other hand, in cursing what is holy, in consenting to the lie, in giving his word with an oath or without it and not to keep it. Here are all the abominable things which have been made by the God in question in this temporal world and of a a visible and concrete way, if we look at it from the viewpoint adopted by our adversaries to interpret the Ancient Scriptures. They believe, indeed, that these Scriptures speak of the creation of this world and of the works that have they are made in time, materially and visibly. And they are well obliged to believe it those who think that there is only one main principle. I will show it, evidently, through the writings themselves interpreted according to faith.

The evil god has committed fornication

This Lord and Creator has ordered in Deuteronomy: 'If a man sleeps with another man's wife, both will die, the adulterous man and the woman adulteress; and you shall put away the evil from the midst of Israel" (Deut., XXII, 22). And Furthermore: 'A man shall not marry his father's wife in any way and shall not will discover, absolutely, what modesty must hide" (Dt., XXII, 30). This the same Lord says in Leviticus: 'You shall not uncover the nakedness of a woman in any way' Your father's that which must be hidden because you would hurt the respect due to your father" (Le., XVIII, 8). And also: "If a man abuses his stepmother and if Viola, in this regard, the respect that she should have had for her father, that they both be. death row inmates" (Le., XX, 11).

Now, in violation of His own precepts, this Lord and Creator has ordered in this temporal world and in a clear manner, committing adultery, carnally and really; and that according to the belief itself and the interpretation of our adversaries.

In the second book of Kings, we find very clearly expressed what what follows (and we understand them as they do): the Lord himself, and creator, says indeed to David, through the mouth of the prophet Matthew: "Why have you disregarded my word committing such a crime in front of my eyes? You have done you caused Uria Hetea to lose his life, you took his wife and captured her for yourself; and he has been killed by the sword of the children of Ammon. This is why the sword does not you will never leave your house, because you have despised me and because you have taken to the woman of Uriah Hetea". Here is what the Lord says: "I am going to bring upon you evils that saldrán de tu propia casa. Tomaré a tus mujeres ante tus ojos; las daré a aquel may it be closer to you and he will sleep with them in the eyes of this sun that you see. Well, you have done this action in secret; but I will do it in the sight of all Israel. (2 Re., XII, 9-12). From this it is deduced that, according to the faith of our adversaries the same, either this god and creator has lied, or he has, without a doubt and really, having committed adultery, as it is clear that he has done so openly in the second book of Kings, by the recognition itself of our adversaries: "Archipotés says to Absalom: Look at the concubines he has left your father, to guard his palace so that when all Israel knows you have dishonored your father, commit more strongly to your party. It was done. to set up a tent for Absalom on the terrace of the king's palace; and he entered with his father's concubines before all Israel" (2 Kings, XVI, 21-22). It is so how this Lord and Creator has finished this work of adultery that He had mentioned that it would do, really and visibly, in this world (always according to opinion of our adversaries), and above all violating the precept that he himself had given (and that we have remembered in advance): "If a man sleeps with the woman of another, etc.

No reasonable person will believe that it is the true God who has given in this way way -really- the women of a man to his son -or to another- to perpetrate with them the fornication, as the creator of visible things has done of this world, according to what the ignorant maintain and as we have pointed out previously. Let us remember that the true Lord God has never commanded to commit, in this world and effectively, adultery and fornication. The the apostle says in the first epistle to the Corinthians: "Do not be deceived, nor those fornicators, nor adulterers will inherit the kingdom of God" (Co., VI, 9- The same apostle says to the Ephesians: "Indeed, be fully convinced that no fornicator, no unclean person... will inherit the kingdom of Christ and of God" (Eph., V, 5). And it also says to the Thessalonians: "Indeed the will For God wants you to be holy; that you abstain from fornication" (Thess., IV, 3). It is not indeed our creator who in this temporal world has taken to the women of David and has given them to the one who was closest to him to do adultery with them in full view of all Israel and before the sun, as has been seen in the text cited above.

It is therefore necessary, without a doubt, that there exists another creator, cause, and principle of all fornication and all adultery in this world: we have demonstrated it and we We will demonstrate even better next, with God's help.

That the wicked god has ordered to forcibly seize the good of others and commit homicide

That the aforementioned gentleman has made someone forcibly steal someone else's property and commit theft really -and in their favor- the treasures of the Egyptians; that has been perpetrated in this material world, the greatest of homicides, we are in a state of demonstrate it with all evidence through the ancient Scriptures interpreted according to the faith of our opponents. The Lord himself said to Moses in the Exodus: "You shall say to all the people: Let each man ask of his neighbor Friend, and each woman to her neighbor, vessels of silver and gold; and the Lord will make that your "The people will find favor in the eyes of the Egyptians" (Ex., XI, 2). He then said: "The children The Israelites did what Moses had commanded them, and they asked the Egyptians. silver and gold vessels, and many garments. And the Lord made the Egyptians would be favorable to their people, so that they would give them everything they had request, and in this way they stripped the Egyptians" (Ex., XII, 35-36). In the Deuteronomy, Moses said to his people: "When you approach to besiege a people, first you will offer them peace. If they accept and open their doors to you, all The people who are there will be saved, and they will submit to you by paying the tribute. But if he does not accept the peace conditions in any way, and starts to declare war on them, you will besiege them. And when the Lord has delivered them into your hands the hands, you will put all the men to the sword, reserving to the women, to the children, to the animals, and to everything else that is found in the town. You will distribute the loot to the entire army and you will feed on the spoils from your enemies, which the Lord your God will have given you.

You will do this with all the towns that are very far away from you, and
that are not of those you should receive as an inheritance. But regarding the peoples
what you must give them, you shall not leave any of their inhabitants alive; but rather
you will make them all pass through the sword, that is the Hittites, the Amorites, the
Canaanites, the Perezites, the Hevites, and the Jebusites, as he has commanded you
Lord your God" (Dt., XX, 10-17). We also read in Deuteronomy:
Sehon walked before us with all his people to fight us
in Jasá; and the Lord our God delivered it into our hands, and we
we dismantled along with their children and all their people. We took at the same time
all the towns, we killed all their inhabitants, men, women, and children, and
we left absolutely nothing there" (Dt., II, 32-34).

And this more: "The Lord our God also put into our hands Og, king
from Basan, and all its people; we killed everyone without exception, and devastated
all its towns at once. There was no town that could escape
our hands, all the country of Argob, which was the kingdom of Og, in Bashan, etc...
We exterminated these towns, as we had done with Sihon, king of
Hesebon, destroying all its towns, killing the men, the women
and the children; and we took their herds, with the spoils of their towns" (Dt.,
III, 3-4, 6-7.

Regarding the man who was gathering firewood in the woods on the Sabbath day, we read
in the book of Numbers: 'Then, while the children of Israel were in the desert
it happened that they found a man gathering firewood on the Sabbath day; and
having presented it to Moses, Aaron, and all his people, they put it in the
prison for not knowing what to do. Then the Lord said to Moses: "That this man
be punished with death, and that the whole town stoned him outside in the field
The Lord Himself said to the people of Israel in the Exodus: "Fill
I will set the terror of my presence before you.
name; I will exterminate all the villages of the countries where you enter, and I will make flee
to all your enemies before you (Ex., XXIII). And in Leviticus it
You will pursue your enemies, and they will fall in mass before you.
Five of us will chase a hundred of them, and a hundred of you
they will pursue ten thousand; your enemies will fall by the sword before
your eyes" (Le., XXVI, 7-8), and also in the book of Numbers: "That if
you do not want to kill all the inhabitants of the country, those who remain will be
like nails in the eyes and spears in the sides, and they will fight you in the countries
wherever you go to dwell; and I will do all the evil to you that I had
decided to do it for them." (Num., XXIII, 55-56).

From the bad creator

It is therefore sufficiently demonstrated, for the wise, that this creator who in the temporal world would have had so many slaughtered like this, without any mercy men and women with all their young children, it is not the true Creator. It is especially regarding these last ones when the matter seems completely Incredible: How could the true creator in this visible world have been able to condemn without mercy to such a cruel death to children who had no power to discern rightly between good and evil, nor 'free will' (for speak according to the faith of our adversaries)? And this despite what the Lord same said through the mouth of Ezekiel: "The son shall not bear the iniquity of the father," but the soul that sins shall die." (Eze., XVIII, 20).

Jesus Christ, the faithful Son of the Creator, certainly has not taught those who they continue their law to completely exterminate their enemies in this world temporal: on the contrary: he has commanded them to do nothing but good, like he himself said in the gospel of Saint Matthew: "You have learned that it has been You shall love your neighbor and hate your enemy. But I say to you: Love your your enemies (Mt, V, 43-44). He did not say either in this visible world: You will pursue your enemies as your father has done, from always, rather the opposite: "Love your enemies and do good to those who hate you, and pray for those who persecute and slander you; in order to to be children of your Father who is in heaven" (Mt., V, 44-45) and Christ I wanted to say: "in order that you may be in the love of your Father who is in the heavens, and whose work of mercy is here" Since Jesus Christ himself, Son of God has learned from His Father to perform this work of mercy in this world. present, as it says in the speech of its own action, in the gospel of John: 'The The son can do nothing by himself; he can do only what he sees his father doing. for whatever the Father does, the Son does likewise
Then the Father of Jesus Christ cannot, temporarily in this world, exterminate, in front of everyone, so many men and women along with all their children, being as He is 'the Father of mercies, and the God of all comfort', as the Apostle highlights (2 Cor., I, 3).

That the evil god has cursed Christ

Not only has this evil Lord and creator ordered to commit homicide in the temporary world, as we have demonstrated above according to the faith of our adversaries, but has cursed our Lord Jesus Christ: this is written in Deuteronomy: "When a man has committed a crime worthy of death, and having been sentenced to die, has been hanged from a gallows, his body will no longer remain at that gallows, but will be buried the same day, for whoever is hung on a tree is cursed by God" (Deut., XXI, 22-23).

The Apostle said, similarly to the Galatians: "It is Jesus Christ who has redeemed us from the curse of the law, having become himself for us in a Cursed is everyone who is hanged. to a tree" (Gal., III, 13). From all this it follows that educated people should not in absolutely, to believe that the Father has cursed His Son, Jesus Christ, in this way, pure and simply without any respect for the victim who was according to his providence, or rather, that has cursed itself, if it is true, as the ignorant think that the Father, the Son, and the Holy Spirit are one and mismo ser divino. Hay pues, sin ninguna duda, un creador malo que es la causa and the beginning of the curse cast upon Jesus Christ, and also the cause of everything bad.

May this evil god allow the lie

We still find in the Scriptures that this same Lord and Creator - according to the the thinking of our adversaries - accommodates itself to the lie, and sends about men a very evil spirit, a spirit of falsehood. The evil spirit, the wicked spirit, is also called the spirit of this God, as it is written in the first book of Kings: "The Spirit of the Lord departed from Saul, and he was agitated by the evil spirit sent by the Lord" (1 Kings, XVI, 14), and further in the same book: "Thus every time the evil spirit of The Lord took Saul, David took his harp and played it with his hand, and Saul became he relaxed and felt better; as the evil spirit withdrew from him And it is written in the book of Judges: 'Abimelech then was' prince of Israel for three years. But the Lord sent a spirit of hatred and "aversion between Abimelech and the inhabitants of Shechem" (Judges, IX, 22-23). But the Our Lord God has sent only the spirit of truth, like Christ he declared in the Gospel (Cf., Jn. XIV, 17 and XV, 26).

In the fourth book of the Kings, the prophet Micah tells us: 'I have seen the Lord sitting on his throne and all the heavenly army that was around him to right and left; and the Lord said, Who will entice Ahab, king of Israel, to march against Ramoth in Gilead, and there perish? And one says one thing and another says another. But the evil spirit stepped forward and, prostrating himself before the Sir, he says to him: I am the one who will seduce Ahab. The Lord says to him: And how? I will go and be a lying spirit in the mouth of all his prophets. The The Lord says to him: You will seduce him and have the advantage over him. Go and do as you say. Thus the Lord has put a lying spirit in the mouth of all your prophets present here, and the Lord has pronounced your condemnation" (3 Kings, XXII, 19-23) It seems evident once again -according to the very interpretation of our adversaries - that this God, Lord and creator, has sent a very malignant spirit and a deceitful spirit, which could not or would not have happened to do in any way the true God.

That the evil god has not done at all what he had promised

This Lord and creator promised himself to Abraham, and swore to his descendants.
what he would give, and what he would give to the posterity that would come after him, all the earth
that looked towards the North Wind and towards midday, towards the west and towards the east,
as it can be read in Genesis: 'The Lord said to Abraham, after that
Lot had separated from him: Lift up your eyes and look from the place
where you are, to the north and at noon, to the east and to the west. I will give you,
you and your descendants, forever, this whole country that you see
XIII, 14-15), and in verse 17: 'Now traverse the entire expanse of this
land in its width and in its breadth, for I will give it to you" (Gen., XIII, 17).

It is written in Deuteronomy: "Enter... and possess this land that the Lord
I had promised, with an oath, to give to your father, Abraham, Isaac, and Jacob,
and to their posterity, after them" (Deut., I, 8).

But although the Lord himself made this promise, with an oath, to
Abraham, we must believe, however, that it has never been taken into account.
more minimal about the temporary plant. As Saint Stephen said in the Acts
of the Apostles: "Leave, said the Lord to Abraham, your country and your family -
come and go to the land that I will show you. Then he left the land of the Chaldeans.
and went to dwell in Haran. And after his father died, God made him emigrate from there
to this land that you now inhabit, and did not give it any of it as inheritance, nor
where to place the sole of the foot; although he promised to give it in possession to him and to his
"descendants" (Acts, VII, 3-5). We can clearly see here how this Lord and
the creator has not kept his sworn promise, and even as not
has never fulfilled it afterwards - if we believe our own
adversaries - in this temporary and visible world, since we cannot find in
no part, that Abraham would have temporarily possessed this land, despite
of what the ignorant babble.

That this god has been seen in the temporal world

It also seems, -it is the belief of uneducated people- that this same god
the creator has been seen face to face by many people, in this world, with the
eyes of the flesh. We can read it in Genesis: 'Jacob named it Penuel'
to this place saying: I have seen God face to face" (Gen., XXXII, 30). And it is
written in Exodus: "Moses, Aaron, Nadab, Abihu, and the seventy elders of
Israel having ascended, saw the God of Israel" (Ex. XXIV, 9-10); and further away
in verse 11: "Since the Lord spoke to Moses face to face, as
a man accustomed to speaking to his friend" (Ex., XXXIII, 11). And the Lord,
he himself said in the Book of Numbers: 'But this does not happen this way with my
Moses, my very faithful servant in all my house; since I speak to him
face to face, and he sees the Lord clearly, and not under enigmas and under figures" (Num.,
XII, 7-8).

But our true Creator has never been seen by people with the
Body eyes: Saint John affirms it in the Gospel: "No one has ever seen...
God; is the only Son who is in the bosom of the Father who has made him known.
(Jn., I, 18). The Apostle also said it in the second epistle to Timothy: "To
King of the ages, immortal, invisible, the only God, be honor and glory.
(Col., I, 15).

Let the educated people read (the Scriptures) and, without any doubt, they
they will convince that there is an evil god -lord and creator- who is the source
and the cause of all the evils we have talked about.

If that were not the case: they would need to confess that he is the true God himself -
he who is the light, who is the good and holy; he who is the living source and the
origin of all sweetness, of all softness and of all justice - the one who would be the cause
and the beginning of all iniquity and all wickedness, of all bitterness and all
injustice; and that everything that is opposed to this God, being its opposite,
would actually come from him alone: which no wise person would be foolish enough to
to sustain.

V

AGAINST THE "GARATENSES"

Where the thesis of the "Garatenses" is contested

I intend to write another rebuttal of the theories of the 'Garatenses'
how often do they exclaim making themselves glorious: "You Albanians,
you will not be able to demonstrate to us, through the testimony of the Scriptures, that
Only an evil god could have created the sky, the earth, and the whole world.
visible, as you teach however, every day publicly" I thought it was
It is necessary to respond to them briefly, but as between the Saracens and the
baptized; the Jews and the Tartars, and among the faithful of other religions of
In this world, we notice every day that there are great divergences - despite
that everyone believes in a single holy, good, and merciful prince, the
we always find ourselves in full dispute, exchanging insults, treating each other
mutually with the worst cruelty, while they all consider themselves, without any
doubt, like siblings born from the same creation - I think I have already refuted
in a sufficiently clear manner, for the wise, their theory full of vanity.

Where the ignorance of the 'Garatenses' is made known

I want, then, to now make known to the enlightened people the madness of the Garatenses: although they believe, like the others, that there is only one creator. very holy, they do not stop preaching, in many occasions, that there exists also another God: the evil god, prince of this world, whom they say, it was previously a creature of the good God; but then it became corrupted the four elements produced by the True God, and from those elements He formed and constituted, at the beginning of the world, man and woman and all the other visible bodies, from which all the creatures that have arisen come. today his kingdom over the earth.

But as their theory appears to the wise as devoid of everything fundamentally, I ask you to tell us how you intend to confirm it with the testimonio de las Escrituras, que nos hagan conocer los pasajes donde se find what they claim and teach openly and publicly; in which book, in which dogmatic exposition, in which part of the Bible in short, have discovered that an evil god has corrupted the four elements of God well, and created, at the beginning of time, man, woman, and all the bodies -those of birds, of fish, of reptiles, and of mammals- what is in this world" as they publicly state and preach to the men.

They would probably respond: 'We can certainly demonstrate that a god the malignant has made man and woman, and in the beginning all the others beings from whom all fleshly bodies have been made. This wicked Lord, Hasn't he said to man and to woman, to the birds and to the beasts, and in general to all living beings: "Be fruitful and multiply, fill the earth" (Gen., I, Didn't he say to the fish, 'Be fruitful and multiply, fill the waters of the sea'? (Gen., I, 22), as we can read without any doubt in Genesis? We find in this same book that this God -who we believe is evil- has said Moreover: 'Let us make man in our image, after our likeness' (Gen., I, 26) Moreover this: "He made the wild beasts according to their kinds, to the animals domestic animals, and all reptiles, each according to its species (Gen. I, 25); and Moreover: "And the Lord God made a woman from the rib he had taken out of Adam. woman" (Gen., II, 22). It is this same God who has said: "This is the reason for the man will leave his father and mother, and will unite with the woman, and they will be "two in one flesh" (Gen., II, 24); and Christ, in the Gospel of Saint Mark: Since the beginning of the world, God formed a man and a woman" and, it says this is the reason why a man will leave his father and his mother and he will live with his wife. And the two of them will be nothing more than one flesh. Thus they will not be already two, if not one single flesh... etc (Mr., X, 6-8). This is how our Garatistas they would have to affirm -under the faith of the previously cited testimonies and of others almost identical - that the evil God, in the beginning, has made the bodies visible in this world.

I want to admit, however, as much as I can, your explanation, if they
They believe that these testimonies are absolutely worthy of faith. So let them tell me,
immediately, whether they believe they are true or not, whether they want to consider them true or not, the
testimonies in question and the other words taken from the book of Genesis.

If they tell me: "No, because this God is evil, and we could not have the slightest
trust in your words," he would reply: "You have therefore not contributed anything.
test taken from the Scriptures as confirmation of your thesis,
contrary to what you assert every day. How then, and in what way can you
teach her if you cannot nourish her with any argument drawn from the divine
Scriptures to confirm it? But they could tell me: "We believe very well that it
it deals with an evil god, however, we also believe that the testimonies
produced by us are true, and that, as it is written in Genesis,
it is an evil god who has made the visible things of this world, according to
what has been said above
testimony of Genesis -as you repeat constantly- your theory that God
malignant has corrupted the four elements and has created at the beginning of the
, to man and woman, and to all fleshly bodies," why then
you accuse us so harshly, every day, of not being able to prove that there is no
evil creator? Why will it not be possible for us too, to try
without the slightest ambiguity, with the same passages from Genesis about the
that you establish your own theory, that this God, -that you believe
also malignant - is the creator of heaven, earth, and the entire universe
visible? We read in Genesis: "In the beginning God created the heavens and the earth; the
the earth was unformed and all naked" (Gen., I, 1-2); and this: "God then created the
great fish, and all the animals that have life and movement, etc... and created
also all the birds according to their species" (Gen., I, 21); and this besides: "God
he created man in his image and likeness; he created him in the image of God, and
he created male and female" (Gen. 1:27); and also: "He blessed the seventh day, and it
sanctified because he had finished this day producing all the works that he had
created" (Gen. II, 3), and finally: "But Melchizedek, king of Salem, offering bread
And he came, because he was a priest of the Most High God, and blessed Abraham, saying:
Blessed be Abraham of the Most High God, who has created heaven and earth,
And blessed be the Most High God, who, by His protection, delivered you to your
enemies in your hands" (Gen., XIV, 18-20).

And so, by the testimonies of Genesis and according to the reasoning that we have
used to convince the Garatists, we can clearly prove that it exists
an evil creator who has made the sky and the earth, and all visible bodies,
according to what has been said above regarding this evil creator.

Of all creation

But one of them, perhaps - it doesn't matter which - will object: "Why not we would admit the existence of a single God, creator and author of all things both the visible and the invisible as it is written in the Gospel of Saint Juan: "All things have been made by him; and nothing that has been made it was made without him" (John 1:3)? Paul also said in the Acts of the Apostles: "this is what I announce to you: God has created the world, and everything that there in the world, etc., it is he who created from one the entire human lineage to that dwells on the earth" (Acts, XVII, 23-24, 26). The Apostles said in The same Facts: "Lord, you are the creator of heaven, of the earth, of the sea and of all that they contain" (Acts 4:24). And it is written in Revelation: Fear the Lord and give Him glory... and worship Him who made heaven and the earth, the sea (and all that they contain), and the sources of the waters" (Rev., XIV, 7). The Apostle said to the Hebrews: "Since this is the case, he who has created all things is God" (Heb., II, 4). It is thus through these testimonies and others in the same style, they will try to convince us of the existence of a single creator and author of all things.

To this objection, I respond in the following way: "If it is true that the true God created, in the beginning, man and woman, birds and beasts and all other visible bodies, why do you condemn, every day, the work of the meat and the union of man and woman affirming that it is the work of the Devil? Why don't you eat meat, eggs, cheese, and all the things that were created? for your excellent Creator? And why do you condemn so severely to those who eat them if you believe that there is only one Creator, author of everything What is it? It is not surprising that the Romans have often opposed us. autoridad de San Pablo que dijo a Timoteo: "Así el Espíritu dijo expresamente that in the times to come, some would abandon the faith, following deceiving spirits and demonic doctrines, seduced by hypocrisy of some impostors whose conscience will be darkened by crimes; that they will prohibit marriage and the use of meats that God has created to be foods with Thanksgiving for those who have faith and know truth. Since everything that God has created is good, and we must not "reject nothing." (1 Tim., IV, 1-4). But you reject creation every day. of the true Lord God, if it is true that He has created and made man and the woman and the visible bodies of this world.

Declaration of the faithful

It is necessary for all the faithful of Christ to know this: Because of words slanderous remarks about a certain Garatista, who glorified himself too much in front of our friends, I found myself "forced" (like the Lord by Satan, who said in the Book of Job: 'You have compelled me to rise up against him' (Job, II, 3),

To write against him, even though until then I had not worried about it. do it. But I can say, with the help of Jesus Christ, what he said Prophet: "The pain he wanted to cause me will turn against him, and his injustice will fall upon your head" (Sal., VII, 17). Now, therefore, I make it known to you, Alb., to you and all the Garatistas that if you want to support and defend -for testimonies taken from the Bible - your faith and what you preach so often before your faithful, namely: that the Devil has corrupted the four elementos, el cielo, la tierra, el agua y el fuego; que el creó, al principio, al man and to the woman and to all the visible bodies of this world, I am determined, I will sustain and defend my faith, the one that is truly mine and that I teach. publicly to the faithful of Christ, according to the testimony of the Law, of the Prophets and the New Testament, which I believe to be true and which is, in fact, the expression of the truth, namely: that there is an evil God who has created the heaven and earth, the great fish, and all the animals that have life and movement, and all the birds according to their species.. and to the man and the woman... who formed man from the clay of the earth and breathed a breath over his face of life (Gen., I, 21, 27; II, 7); all the things I have read in Genesis that have they were created by this God. If you accept what I propose, choose a place convenient and appropriate for this meeting and know that with the help of the Father True, I am prepared, as I have just stated, to defend my thesis.

Notification (made to the Garatistas)

I want you to know this too, Alb.: I learned from Pedro de Ferrara that he you have declared that you are not in a position to prove your faith by the New Will (namely: "that the Devil had corrupted the four elements") that had created man and woman,
I tell you and all your Garatistas, that if you are willing to confess publicly, in front of all our friends and loyal supporters, that you cannot prove with the Scripture that your faith is true - this one that you believe is good and unique according to the truth-; if you consent, I repeat, to make this confession, know that I intend to hold, through texts that I consider say
the truth, and to prove my belief through the Holy Scriptures, namely: 'That this God, whom I consider as evil, has created heaven, earth, and the others. things we talked about earlier." That if you do not want to confess your impotence, then defend your faith -through testimonies that you believe true and that they are so in effect - in the same way that I will defend the mine.

But if you do not worry about defending it, it is truly admirable that you pretend, on one hand, to impose your theory on men (that the Devil has corrupted the four elements of the true Lord God, and that with these elements constituted, at the beginning, the visible bodies of this world) when It is impossible to prove it solidly with the texts that you believe, however. sincere or true and that on the other hand, you persist in rejecting my doctrine, very pious on the contrary, and that I am in a position, I, to confirm irrefutably with the testimonies of the Law, the Prophets, and the New Will.

Let the enemy of truth be silent then, and let them not dare to speak anymore, nor pronounce the subscribed propositions (which it is unable to defend).

Other arguments against the Garatists

I propose the following arguments against the Garatists: They claim that the Diablo, at the beginning of the world, corrupted the four elements of the Lord true God: the sky, the earth, the water, and the fire. If this is what they believe true -as it is often taught and preached to its believers-, would do this question to the Garatistas: let them tell me first, if this corruption of the elements of the true Lord God, made by the Devil, were good in themselves and Santa, or, if on the contrary, she was bad and out of nowhere. If you answer me: she was good and Santa, I deny it. If this were true, your belief in effect would be without. foundation; they teach a mistake by holding that the Devil corrupted the four elements of the true God. Since this could not happen: a good and holy the work would have never corrupted the holy elements of the true God. If one admit what precedes, it is necessary for the Garatistas to also admit that the creation of man and woman, made, -they believe- by the Devil, in the origin of the world, and has given birth to all visible bodies, was equally good and holy. Thus, all this aligns with their faith, as they maintain and they preach that the carnal union of man and woman is an evil and is not agreement with the will of God. Why then do they also reject the flesh, the eggs and the cheese, taken from very holy elements, if it is true that the Corruption - or creation - made by the Devil, was, at first, good and holy? It follows that it is certainly not difficult to refute such a theory.

If, on the contrary, they respond to me: "This corruption -or modification- carried out to cable by the Devil in the very holy elements of the true Lord God, was bad, all out of nothing, and contrary to the interests of God" -and it is, without a doubt, what they believe and proclaim, indeed - I affirm the falsehood of their affirmation.

I ask you, indeed: this vain and malignant corruption of the four elements -admitting that it has been produced by the Devil- does it occur by will of the very Holy Father, or absolutely against His will? If I They answer: "The corruption of the holy elements took place by the will of the Sir, since we do not believe that the Devil could have corrupted the saints elements against the will of God," affirmed the falsehood of his thesis. Already What would it imply that God had an evil will, having wanted that a malignant corruption, all from nothing, affects its holy elements of the The way it is said. And if they respond to me: 'The will of God was good and holy' by wanting their elements to be corrupted, since, as a consequence from this corruption -or creation- established his kingdom, with the union of man and the woman", they must admit, for this same reason and necessarily, that the carnal union of the sexes is perfectly good and holy, if it is through it, -and not through another way - as God intended to restore His kingdom, by doing descend new souls into the bodies. But, if this is the case, the Garatists do not they should condemn the work of the flesh, for which these are created new souls, but they condemn it every day. Yes, they finally say: "We believe undoubtedly, this corruption -or modification- has been made in the "holy elements against the will of God", then they must admit necessarily that there is another principle, that of evil, capable of corrupting the four elements of the holy Creator, even against his will. For the corruption could not have occurred if there had only been one main principle, or if the Devil had not been created by the true Lord God; the Devil would not have been able, in fact, to violate the nature of the saints. elements, against the will of their Master. In conclusion: it is true that there are two principles of things, one good, the other bad; and the latter is the cause from the corruption of the holy elements and, also from all evil, and the Garatists They are prisoners, once again, of their fallacious reasoning.

Perhaps, however, they will exclaim again: 'the corruption of the saints elements, they will say, did not take place either by the will of the Lord or against his will, but with his permission, and because he tolerated it." We asked the Garatistas: This permission, this tolerance, which gave rise to the corruption of the holy elements were they good and holy, or bad and nothing at all? If they answer us: "This permission was good and holy," it is necessarily deduced that the elements they were not completely corrupted since they could not have been - good as were - for the fact of this tolerance that is good and holy in itself. From here, the creation of man and woman, a work of the Devil, according to their own belief, would be good and Santa too: which absolutely opposes his faith.

But if they respond instead: "This permission given by God was bad and wasn't it -and it is true that it was-, then, this God who would have also given a very evil authorization and everything would be he himself the cause of this evil, according to what the Apostle said: "They deserve death not only those who they do these things, but also those who approve of those who do them" (Ro. It is impossible to think this way when referring to the true God. it is therefore necessary to necessarily admit that there exists a principle of Evil, that makes the true God have to tolerate and suffer the corruption, very evil and everything is nothing, that takes place in its elements very everything is nothing, that takes place in his very sacred elements, absolutely against his will. This God true would never have caused this by itself, essentially and directly, corruption.

Thus, and in any case (whatever their response may be), the Garatistas are caught up in their own contradictions.

VI

OF FREE WILL

From the ignorance of many

Like many people, wrapped in the darkness of ignorance, they claim that all men, both those who are saved and those who will never be, they have had "the power" to be saved and "could have" achieved their salvation, I wish to refute your vain opinion with completely true arguments. I first ask the ignorant to answer this question: Can we do, at a certain moment, what we have not done, what Is it not done, what will never be done? If they answer: no, they admit that it is impossible. that which cannot take place at any time may take place one day.

So I propose this to you: Here is a man who never did good for to be saved, which it has not done in the present and will not do never. According to what we just said, it is impossible that he/she could have ever been. do good to beSaved; then the power of salvation was never in he never had the free will by which he could have been saved, since the power of salvation was never in him. According to the opinion of the ignorant, he must be judged by God, but what will God judge him on, if he never had the possibility of salvation, nor the power to do good in order to be saved as Did we just admit?

We thus see how fragile is the theory of those who claim that everyone men, those who are saved and those who will never be saved, have received the salvation in potential, and they could have been saved, as has been said before above

But the ignorant may respond to me: this man could have done the Well, if I had wanted to, even if I haven't done it, don't do it today and you shouldn't. never do it; he simply hasn't wanted to. And it is precisely this, in fact, what what the ignorant say. Just as I did regarding "power", now I... I question about will. For example, a man who never had the goodwill -the will to do good with a view to obtaining one's salvation-, which is not hasn't either today and will never have it. Let them tell me if this has ever been man has been "in potential" to have goodwill as a consequence of which would have been saved. If they answer me: no, because it has not demonstrated this will never be shown and will never be shown, as previously stated about power, and as it is the truth, they must admit, at the same time, that if it has not he never had the goodwill that would have allowed him to be saved, without a doubt, he has never had the power to make his salvation either, already that, without goodwill, no one can be saved. Therefore, there has never been any in him neither the possibility of wanting good nor the possibility of doing good for be saved.

Always in the same way, he questions them about knowledge. Here is a a man who has never had the ability to discern good from evil, what true or false, faculty that could have saved him; he does not have it. currently and will never have it. And without any doubt, they are numerous, in the world, those who are in that case. If the ignorant grant me, as they have made with the power and with the will, that it has never had and will never have this science of good and evil thanks to which he could have been saved, must also recognize that he has never been in a position to have her. Therefore, he has never had the power to be saved because without discernment, no one can serlo. Thus, according to what has been established previously, there has never been in this man, neither the possibility of being saved, nor the possibility of wanting and of to know the good in such a way that it would be saved, and for this reasoning it find eliminated the theory of those who think that God will judge the men about the free power (that they would have) to discern between good and evil; and that those who will not be saved have, however, within themselves, the salvation in potential.

And if all at once, the ignorant exclaim:

Man has certainly received the power to do what, however, does not.
has done, has not done and will never do. He has certainly received this will that
has not had, does not have, and will never have; and also this science of
well and evil, which has not had, does not have and will never have," I cannot do
Another thing to say: And well, if that's the case, nothing prevents us from affirming that it can be
to make a billy goat a pope of the church of Rome; nor to change everything
impossible into possible. With such a way of reasoning we can attribute
perfectly to man the desire to burn in the eternal fire, to suffer all
the evils or the worst torments; nothing opposes giving him wisdom
perfect of the true God, complete and absolutely, just as He possesses it
same... But these are crazy words and vain imaginations. Since, in
it is true, if what has never been, is not and will never be, "could" come to be, and
it existed potentially, absolutely and essentially, it would be deduced, without any doubt,
that the angels and all the saints 'could' transform into demons, and the
demons into angels of glory; that Christ could become the Devil, and
the Devil in glorious Christ. All the 'impossibles' could be, all
They would potentially exist. We would have to be very deceptive to claim such a thing.
and well foolish to believe it.

And here is the reason: it is true that a man indeed has the 'power' to do
what he has done, everything he does, everything he will do in the future. This has been
It is now in potential in him. But what he has not done, does not do, and will not do.
never, it is not "possible" for me to do it: in no way is this -or has it been-
potentially in it. Since what never happens in action, we cannot say in
good logic, which is in some way potential.

Second apostille

To bring into existence all beings that were, are, or will be, I put
only two conditions as necessary, namely: the need to be and the
impossibility of not being; and this is true, to the maximum extent in the case of the
divine thought that knows absolutely from eternity, everything the
past, all the present and all the future. If God knows, indeed, that any
What is going to happen, before it becomes, it is impossible for it not to happen. Likewise, not
I could know what should happen, if it were possible that it never happened. If -for
Example - it is known, when Pedro is still alive, that he must die today, it is necessary
necessarily die today, since it is impossible to be in a situation of
to die today and not die. Because before he dies, it acted already in him the
the need to die and the impossibility of not dying. It has always been therefore
it is necessary for Pedro to die today and impossible for him not to die today for the one who
know absolutely all the reasons that make him die today.

Another argument (against free will)

Many people believe that God has created His angels good and holy. Did He know or I didn't know before that they would become demons? If I didn't know, God is not perfect, since He does not know all of the future. But no wise person will believe this possible. God knew, then, without any doubt, even before they were, that Your angels would become demons, because the first Maker is intelligence. perfect and knows perfectly what is going to happen as long as it is possible that it it happens, as Aristotle demonstrates in the third book of Physics, where he says that all things are present to the First Maker. Then, a the necessity of being and an impossibility of not being have determined the angels before its creation. Since then, it has always been impossible, absolutely, that they will not become demons, especially for the wisdom of God in whom all that was, is, and will be, remains eternally present, like we just said. With what arguments and with what boldness, the ignorant they can assert that the mentioned angels could have remained good and holy forever, with their Lord, when this had been impossible in God who knows all things before they are done, as Susana said in the book of Daniel: "Eternal God, who penetrates the deepest places and who you know all things, even before they are done" (Dan., XIII, 14). We must conclude from this, without any doubt, that everything is created. necessarily in the First Maker. The things that exist are those that have received from him the being and the power of being, and conversely, the things that do not exist they are those who have not received being and cannot in any way access the ser. And this destroys the theory of those who argued that angels had having at the same time the power to sin and the power not to sin.

Free will is irreconcilable with the creation of new souls and with the Final Judgment

To be honest, the mentioned theory could not, in my opinion, align with the ideas from those who believe there is only one main principle, and this is because they think that new souls or spirits are created every day, and that the Lord must to judge about what they will do according to free will, the good and the bad, the big and the small. (I demonstrate this:) Let them answer my question: Will the nations, as they believe, be gathered before God?

If this is true, there will be an innumerable multitude of children there from all the breeds, four years old or younger, and also a huge number of mute, of deaf, of simple-minded that have never had the opportunity to do penance and that they have never received from the Lord the minimum power to practice virtue, nor the slightest knowledge of what it is the Good.

How - and why - the Lord Jesus will be able to say to them: "Come, blessed of my Father; inherit the kingdom prepared for you since the foundation of the world. For I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink. drink, etc." (Mt., XXV, 34-35), when they will have never had absolutely any the power to act in this way, when they will not have done anything similar, and to Would this way make the words of Christ completely false when applied? Our adversaries may say: They will be condemned for all eternity. But I will respond to you: This cannot be according to your conception of the free free will. How could the Lord indeed say to them: "Depart from me, cursed, to the eternal fire, which has been prepared for the Devil and his angels? For I was hungry and you did not give me to eat, etc... (Matt., XXV, 41-42). They could rightly defend themselves by invoking free will: no we couldn't do anything -they would say- of what you expected from us, because we didn't you had given, in no way, neither the power to do good, nor the knowledge of Good. And this is how the theory of free will is contradicted by what our opponents think on the other hand.

I have heard another horrifying theory. Some among them believe that the children who die on the same day as their birth, and whose souls have been -according to they - newly created, will be condemned to suffer tortures that they will last forever, until the end of the ages and of those who will not be able to escape never. It is truly a shocking thing that they dare to teach that Christ must come to judge men based on what they have done freely. free will, when it is clear -as we have just shown- that it does not exist absolutely in they the free free will.

VII

OF THE PERSECUTIONS

From the persecution suffered by the pastor

For it is written: I will strike the shepherd, and the sheep of the flock will be scattered. scattered" (Mt., XXVI, 31 from Zaq., XIII, 7). By pastor we must understand Christ; for the sheep of the scattered flock, the disciples. It is certainly not the true God who struck His Son by Himself, personally and directly Jesucristo pues si por sí mismo, propia y esencial-mente, hubiera perpetrado this homicide, no one could in any way accuse Pilate and the Pharisees, who would have done nothing more than fulfill the will of God and, on the contrary, they would have committed a sin by resisting the will of the Lord. We must respond to this difficulty in the following way: God He struck his Son by allowing his enemies to have him killed. Something they would not have. could have ever done if the good God had not granted them this power. That is what Christ said to Pilate: "You would have no power over me if they would not have been given to you from above" (Jn., XIX, 11). He said: given (this: hoc) and not dada (protests, feminine), as if it wanted to mean here: "This, is the evil principle, by whose effect Pilate and the Pharisees, Judas and the others, they committed this homicide." And the true God allowed this crime because not there was a better way to free his people from the enemy's power. He said it through the mouth of Isaiah: "I have struck him for the crimes of my people" For this reason, the disciples were scattered, that is, they separated. of Christ, according to a will that emanated not from Good but from the power of the evil spirits, as it is written later: "Then all the his disciples left him and fled" (Mt., XXVI, 56).

From the persecution suffered by the prophets, Christ, the apostles, and those who follow him.
they continue

Often, when I would read and explore the testimonies of the divine Scriptures,
I found that many times the prophets were mentioned in them,
Christ and the Apostles had suffered many evils while carrying out their works of
goodness to seek forgiveness and salvation for souls; many times
it is affirmed that the faithful of Christ, at the end of times, will have to endure
many scandals and tribulations, persecutions and torments, many
sufferings and death itself, by the pseudo-Christs, by the false ones
prophets, of the wicked and of the seducers; often remembered as they should be
forgive those who persecute and slander them, pray for them, do for them the
well, not to resist them due to violence, as we see that only the
true Christians who follow the holy scriptures for their own good and for theirs
honor, meanwhile, on the contrary, the wicked and sinners fulfill them at the
view of all, to their misfortune, and in order that their sins always be filled
the measure of the sins of their parents. This is why Paul says in the
second epistle to Timothy: 'But know this, that in later days there will come'
dangerous times. For men will be selfish, greedy, proud,
proud, slanderous, disobedient to their fathers and mothers, ungrateful,
wicked, without tenderness for their neighbors, without faith, slanderers, uncontrolled,
inhumans, haters of the good, traitors, conceited, reckless, more
lovers of pleasures more than lovers of God; who will have the appearance
of mercy, but they will renounce everything that is solid: Beware of
these people" (2 Tim., III, 1-5). And Christ says in the Gospel of Matthew: "Already
that will rise... the elect themselves" (Mt., XXII, 24, from the rising to the elect). And
Paul, in the epistle to the Romans: 'And since they have not wanted... without
mercy" (Ro., I, 28-31), and as from mercy). Saint Peter declares with
The Second Epistle: "Likewise there have been false prophets... it is not
"sleep" (2 Pet., II, 1-3), from Fuerunt a dormitat). And Paul in the second epistle
to Timothy: "But evil men... they themselves seduced" (2 Tim., III, 13)
from Mali sending others to error). And in the Acts of the Apostles the same
Pablo says again: 'Take care... watch remembering' (Acts, XX, 28-31, of
Remember to keep in mind.

From the persecution suffered by the Prophets

About the persecutions suffered by the Prophets, Christ, and the apostles,
we find thousands of testimonies in the Holy Scriptures: Paul says to the
Hebrews, when talking about the persecution of the prophets: What more can I say?...
the fulfillment of your happiness" (Heb., XI, 32-40, of What more shall I say about
they would consume.

Christ expresses himself in the Gospel of Saint Matthew: "This is how they persecuted to the prophets who were before you" (Mt., V, 12); and Saint Stephen, in the Acts of the Apostles: "Hard-headed... and that you have not kept it nothing" (Hebr., VII, 51-53), from Dura you have entrusted the guards " Misfortune for you... in the name of the Lord" (Mt. XXIII, 29-39, from Woe to you in the name Domi-ni). Santiago finally says in his epistle: "Take example, brothers mine... mercy" (Snt., V, 10-11 from Exemplum a miserator).

Passion and persecution of Jesus Christ

About the tribulations, the persecutions, the passion, and the death of Our Lord Jesus Christ, who followed those suffered by the prophets, like we have just demonstrated, we found in the holy Scriptures testimonies building. We effectively read in the Gospel of Saint Matthew that when Christ was just a child, an angel told Joseph: 'Get up, take the child...' death of Herod" (Mt., II, 13-15 of The rise to the death of Herod) In the Gospel of Saint Luke it is written of Jesus Christ: 'The father and the mother... be' discovered" (Lu., II, 32-35) And Joseph was in thought. also in the Gospel of Saint Matthew: "Just as Jesus... the third day (Mt., X, 17-19 of the Ascendant will rise). And further away, in another passage: "You know that the Easter... crucified" (Mt., XXVI, 2 of Scitis that he will be crucified). Christ said In the Gospel of Saint John: "Truly... of the temple" (Jn., VII, 58-59, of Amen the temple). We read further: "The chief priests... have him killed" (Jn., XI, 47-53) gathered to kill him). We still read: "The world would not know "They hate me... they are evil" (Jn., VII, 7, for it cannot be that from evil things). And in another part: " What I ask of you... He who has sent me" (Jn., XV, 17-21, of Haec mando to whom sent). Saint John said in the Apocalypse: "And the dragon stood... delivered" (Apoc., XII, 4, and the dragon would devour it). And James: 'You have lived...' "resistance" (Snt., V, 5-6, from Epulati to resist you). And Saint Peter in the Acts of the Apostles: "Oh Israelites... who was held there" (Acts, II, 22-24, of the Hebrew Man from him). It is still said in the same Acts: 'That all the house of Israel... crucified" (Acts, II, 36, from certainly you crucified). And in another part (through the mouth of Saint Peter): "Israelites, why... from the beginning of world" (Acts, III, 12-21, of Viri Israelite to the prophets). And it is also said in the Acts: 'What having heard... they have ordered the execution (Acts, IV, ... 24-28, the Apostles unanimously decreed that it should be done). And in another part: 'Peter and the Apostles... to make him die" (Acts, V, 29-33, responding to kill) We still read the following: 'God has made His word heard... the remission of "their sins" (Acts, X, 36-43, from the Word sent to those who believe in him). We can It is you, my brothers... the third day 26-30, from the brothers of Viri on the third day). Saint Peter says in his first epistle: 'Already that Jesus Christ... will of God" (Pe., IV, 1-2 of Therefore from the will of Christ God).

And Mark in the Gospel: 'Having taken with him... mortal sorrow'
And Saint Mark in another place: "A
the sixth hour... abandoned?
Dereliquisti) St. Mark also says: "Then Jesus, having cast out a
great cry, he gave up his spirit" (Mr., XV, 37). And Saint Matthew: "At the same time
crucificaron con él a dos ladrones, uno a su derecha y el otro a su izquierda"
(Mt., XXVII, 38). And he adds: 'But Jesus, letting out a great cry again,
"he gave up the spirit" (Mt., XXVII, 50) St. Luke also recounts this: "Then
Jesus let out a great shout... he expired" (Luke, XIII, 46, and exclaiming to
expiravit).

From the tribulation of the saints

Of the tribulation of the saints and of the Passion of Our Lord Jesus Christ,
we have given many clear testimonies and we have sufficiently demonstrated
how manifest they were. However, it is worth mentioning the tribulations, the
persecutions and the death of the apostles and their successors, just as the
they suffered after the death of Jesus Christ; and also to say how they knew
to support them in their time, without ceasing to do good and to forgive (to their
enemies), as we see true Christians doing today, those
the same ones that are called "heretics", as they were already called in the times of
Saint Paul. As Saint Paul said in the Acts of the Apostles: 'It is true, and
I acknowledge it in front of you, that following this doctrine that they try to
pernicious sect (of heresy), I serve God, my Father (Acts, XXIV, 14). And he says
because what we know about this sect is that it is being fought against everywhere
Acts, XXVIII, 22). It is for this reason that Our Lord Jesus Christ, when announcing
to his disciples the coming persecutions, he says in the Gospel of Saint Matthew:
Blessed are those who are persecuted... before you
V, 10-12, of the Blessed are they that suffer). And he says yet: "I send you... his servants" (Mt., X,
16-25, behold, I am from his household). Christ says in another part,
Gospel: 'Truly... your joy will not make you happy' (John 16:20-22)
Amen to all of you). And, in the Gospel of Saint Matthew: "Be careful...
I will persevere until the end" (Mt. XXIV, 413 of See that he will be saved).
We read in Revelation: 'The Devil is going to place... the crown of life' (Rev.,
II, 10, behold, I am about to send a crown of life). In the Gospel of Saint John, Christ
He says to his disciples: "What I ask of you... he who sent me" (Jn., XV,
7-21, from He who sent me)

How the saints have suffered

It is clearly proven in the holy Scriptures - as
we have just made it clear that Our Lord Jesus Christ has announced and said
same to his disciples that they should suffer, in the times to come,
tribulations, persecutions and death itself, because of his name. Let's go
to demonstrate now, how they suffered during their time from these evils so
numerous, these persecutions, and even death, because of the name of
our Lord Jesus Christ, as he had himself predicted in the sacred
Scriptures. It declares, indeed, in the Gospel of John "But now I return to you...
nor am I of the world" (Jn., XVII, 13-16, from Now I am no longer in the world
And San Juan expresses it this way in the first epistle: 'Do not be surprised... I dwell in'
"death" (1, Jn., III, 13-14, from Noliti mirare a diligimus fratres). And Saint Peter
In the first epistle: 'My beloved, when God... in good works'
(1 Pet., IV, 12-19, regarding Charity in Good Deeds). In the Acts of the Apostles,
Pablo says himself: "For me, I believed... in foreign cities" (Acts,
XXVI, 9-11, of me indeed from the cities). Saint Peter tells us in the first
epístola: "Ya que lo que es agradable a Dios... el obispo de vuestras almas" (1
For this is the grace for your souls. It is still written,
in the Acts of the Apostles: 'At the same time... and from Samaria' (Acts,
VIII, 1, about what has happened apart from the apostles). Paul says to the Romans: "Who
for it will separate us.... our Lord" (Ro., VIII, 35-39, from Who am I from the Lord
we read in the first epistle of Saint Peter: '... after having
state a short time.... revealed" (1, Pe., I, 6-7 of Modicum now from Jesus
Christ. And Paul says in the Acts of the Apostles: 'My brothers... about
"the face" (Acts, XXIII, 1-2, of Viri brothers from his mouth). He also says in the first
epistle to the Corinthians: 'Until this hour we suffer... my very dear children' (1
Co., III, 13-14 up to this hour I warn my dearest). It is written in the
first epistle of Saint Peter: "And he who will harm you... do not be troubled" (1 Pet.)
III, 13-14, and who is there that I may be troubled). Paul, when speaking of himself, says to
the Corinthians, in the first epistle: 'since I am the least... the Church of
God" (1 Cor. XV, 9, for I am the least of the apostles, unworthy to be called an apostle, because I persecuted the church of God). And in the second to the.
Corinthians: 'We are pressed on every side.. in our mortal flesh' (2
What, IV 8-11, of all things mortal). The same apostle says to the Ephesians:
As for the rest, my brothers... with constant perseverance
18 of Furthermore, brothers, to the watchful). And he also said to the Corinthians in the
Blessed be the God... who does for us
blessed is he who comes in our name). Paul also said to the Galatians: "Indeed, you have
I was indeed... the traditions of my parents" (Gal., I, 13-14 of You have heard to
tradition). And again, he said to the Corinthians, in the second Epistle: "But
for another advantage... without burning" (2 Co., IX, 21-29, from which I am not burned).
So that we ourselves... the ministers of his power
it comes down from heaven.

He also speaks about himself in the first epistle to Timothy: 'I give thank you... having no faith" (1, Ti., 12-13, I give thanks for disbelief). And the the same Apostle writes to the Thessalonians in the first: "Since, brothers mine... until the end" (1, Te., II, 14-16, but from you to the end). And also to them And we sent you... it was not in vain (1 Thessalonians, III, 2-5, from our labor). Paul writes in the first epistle to the Corinthians: 'If we did not have hope... of all men" (1 Cor., XV 19, in this life for men).
And he says to the Philippians: 'Do not be intimidated... even today' (Phil., I, 28-30) from nothing to from me). Here are, as a conclusion, the words that Paul directs to Timothy in the second epistle: "As for you, you already know what my doctrina; cual es mi forma de vida; que fin me propongo; cual es mi fe; mi tolerance, my charity and my patience; the persecutions and the afflictions that I have having to suffer, and what has happened to me in Antioch, in Iconium, and in Lystra; You know, I mean, what persecutions I have endured, and how the Lord has freed me from all evils.

In this way, all who wish to live godly in Christ Jesus will be persecuted (2, Ti., III, 10-12).

This book is finished: Let's give thanks to Christ!

Rituals

Cathars

I

THE OCCITAN RITUAL

The service

We have come before God and before you and before the Order of the Holy Church, to receive service, and forgiveness and penance for all our sins, what we have done, or said, or thought, or acted since our birth until Now, we ask for mercy from God and from you to pray for us. to the Holy Father who forgives us.

Let us worship God and confess all our sins and our many and grave offenses concerning the Father and the Son and the honorable Holy Spirit and to the honorable Holy Gospels, and to the honorable Apostles, for the prayer and by faith, and for the salvation of all loyal and glorious Christians, and of the blessed ancestors who sleep (in their graves) and of the brothers who surround us, and before you, holy Lord, so that we forgive us for all that we have sinned. Bless us, spare us.

For numerous are our sins with which we have offended the Lord. every day, day and night, in word and deed, and according to thought, with will and without will, and more by our will than the evil spirits They put in us, in the flesh with which we are dressed. Bless us, spare us. us.

As the sacred word of God teaches us, the Holy Apostles and our spiritual brothers announce to us that we should repress all carnal desire and all villainy, and that we do the will of God, the Perfect Good fulfilled; but we, lazy servants, not only do not do the will of God how it would be convenient if we do not fulfill the desires of the flesh and the worries of the world, despite the fact that we harm our spirits. Bless you spare us.

We go with the people of the world and we stay with them, we talk and eat. and we sin in many ways, despite the fact that we harm our brothers and our spirits. Bless us, spare us.

With our tongue we fall into idle words, into vain gossip, into laughter,
in mockery and malice, to the detriment of brothers and sisters, of whom
brothers and sisters, we are not worthy to judge or condemn offenses:
Among Christians, we are sinners. Bless us, spare us.

The 'service' we received, we do not keep as would be convenient, nor the
fasting, nor prayer: we transgress our days, we violate our hours;
while we are in the holy prayer, our senses turn towards desires
brothers, towards worldly concerns, despite the fact that, at this hour, barely
Do you know what we offer to the father of the righteous? Bless us, spare us.

Oh, you, holy and good Lord, all these things that happen to us, to our
senses and to our thoughts, we confess them to you, holy Lord, and all the
a multitude of our sins we deposit in the mercy of God and in the
Holy prayer and in the holy gospel; for our sins are numerous.
Blessed be the parks to us.

Oh Lord, judge and condemn the vices of the flesh, have no pity for the flesh
born of corruption, but have mercy on the spirit imprisoned, and
we manage days and hours of prayers and preachings, as is customary
in good Christians, so that we are neither judged nor condemned on the day
from the judgment like the traitors. Bless us, spare us.

2. Tradition of the holy prayer.

If a 'believer' is abstaining and if the 'Christians' agree
to dedicate the prayer, may they wash their hands, and the believers, if there are any,
likewise. And after the first of the 'good-men', the one who follows
to the Elder, make three bows to the Elder and then prepare a table and
that he makes three more bows; after that he puts a tablecloth on the table and
make three more bows; to place the book on the tablecloth and then
Say: Bless us, O Lord. Next, let the believer do his best.
(the improvement) and I took the book from the hand of the elder. And the elder must
to admonish him and preach to him with appropriate testimonies. And if the believer calls himself
Pedro, for example, let me tell you like this:

Pedr, you must understand that when you are in front of the Church of God, you are
before the Father and the Son and the Holy Spirit. Since the Church means
assembly, and where the true Christians are, there is the Father, and the Son and
the Holy Spirit, as the divine Scriptures show. Since Christ has
said in the Gospel of Saint Matthew: (XVIII, 20): "For where two or three are gathered together
"Two or three gathered in my name, I am among them." And in the gospel of
John (14:23) says: 'If anyone loves me, he will keep my word, and the Father
He will love them, and we will draw near to him and dwell with him.

And Saint Paul says in the second to the Corinthians (VI, 16-18): "You are the temple of
Living God, as God said through the mouth of Isaiah: since I will dwell in them, and go,
and I will be their God, and they will be my people. For this reason, come out from among them, and
Separate yourselves from them, says the Lord. And do not touch the unclean things, and I will receive you.
I will be a Father to you, and you will be My sons and daughters.
says the Lord God Almighty." And in another place (2 Cor., XIII, 3) it says:
"Seek the proof that Christ speaks in me." And in the first epistle to
Timothy (III, 14 and 15) says: "I write these things, hoping to reach you soon."
But if I take too long, know how necessary it is for you to behave in the house of
Lord, what is the Church of the living God, the pillar and foundation of the truth." And
he himself said to the Hebrews (III, 6) "But Christ is like a son in his house, and
we are your home. That the spirit of God is with the faithful of
Jesus Christ, Christ demonstrates it in the Gospel of John (XIV, 15-18): "If
If you love me, keep my commandments. And I will ask the Father, and he will give you another
comforter who will be with you forever, the spirit of truth that the
mundo no puede recibir, ya que no le ve ni le conoce, pero vosotros, lo
you will know, since he will live with you and will be in you. I will not leave you
Orphans, I will come to you." And in the Gospel of Saint Matthew (XXVIII, 20)
Behold, I am with you always, even to the end of the age.
centuries." And Saint Paul says in the first epistle to the Corinthians (III, 16-17):
Do you not know that you are the temple of the living God and that the spirit of God is
with you? But if anyone corrupts the temple of God, God will destroy him. Already
that the temple of God is holy, and this temple is you.
In the epistle (1, IV, 13). "In this we know that we dwell in him, and he in
we, because he has given us part of his spirit." And Saint Paul says to the
Galatians (IV, 6): "Because you are a child of God, God has sent the Spirit of his
Son in your heart, shouting: 'Father, Father!' For this it is necessary to understand
that when you present yourselves among the children of Jesus Christ, you confirm the faith and the preaching.
from the Church of God, as the divine Scriptures suggest. Since the
the people of God separated long ago from their Lord God. And has abandoned the counsel
and the will of his holy Father, to follow the deceptions of the malevolent spirits
because of their submission to his will. And for these reasons and for many
others, it can be known that the Holy Father wants to have mercy on his people, and
to welcome him in peace and harmony, by the coming of his Son Jesus Christ.
This is the reason why you are here in front of the disciples of Jesus Christ, in
this place where the Father, the Son, and the Holy Spirit dwell spiritually,
As has been shown above, in order for you to receive this holy prayer.
that the Lord Jesus Christ has given to his disciples, so that your
may your prayers and supplications be received by our Holy Father. For this
you must understand, if you want to receive this holy prayer (the Our Father) that is
it is necessary that you repent of all your sins and forgive everyone
men. Since Our Lord Jesus Christ says (Mt., VI, 15): "If you do not forgive
to men their sins, your heavenly Father will not forgive your
own sins

It is advisable that you propose to keep this holy prayer in your heart always.
the time of your life, if God grants you the grace to receive it, according to custom
from the Church of God, with chastity and with truth, and with all other good things
virtues that God will kindly bestow upon you. For this we pray to the good Lord who has
given to the disciples of Jesus Christ the power to receive this holy prayer with
firmness, that he himself gives to you as well the grace to receive it with
firmness and in your honor and in the honor of your salvation. Spare us.

And then, let the Elder say the prayer and let the believer follow.
continuation the Elder will say: "We dedicate this holy prayer to you, so that the
you receive from God, and from us, and from the Church, and that you have the power to say it.
In all the moments of your life, day and night, alone or in company,
and that you never drink or eat without saying this prayer first. And if you fail, it will be
it is necessary for you to do penance" And the believer must say: "I receive it from God,
from you and from the Church." And after he makes his improvement, and gives thanks; and
after the Christians make a double with veniae (requests for grace and
of forgiveness), and the believer after them.

3. Reception of Consolation

Consolation or spiritual baptism

And if he must be comforted at the moment, let him make his mejorier (his veneration)
and take the book from the hand of the old man. He must admonish him and preach to him.
with convenient testimonies and with some words that suit a
"Consolation". Speak to him in the following manner:

Pedro, do you want to receive the spiritual baptism by which the Spirit is given?
Saint in the Church of God, with the holy prayer, like the laying on of the hands.
hands of the "good men"? From this baptism Our Lord Jesus Christ.
says in the Gospel of Saint Matthew (XXVIII, 19-20) to his disciples: "Go and
instruct all nations, baptizing them in the name of the Father and of the Son and
of the Holy Spirit. Teach them to observe all things that I have commanded you. And
behold, I am with you all the days until the end of the age.
And in the gospel of Saint Mark (XVI, 15), it says, "Go into all the world,
Preach the gospel to every creature. He who believes and is baptized will be
saved, but whoever does not believe will be condemned." He tells Nicodemus in the gospel
of San Juan (III, 5) "Truly, truly I say to you: no man will enter into the
kingdom of God, unless he is born again of water and of the Holy Spirit." And John
Baptist has spoken of this baptism when he says (Jn., I, 26-27 and Mt., III, 11):
It is true that I baptize with water; but he who will come after me is
stronger than me: I am not worthy to fasten the straps of your shoes. You
will baptize you with the Holy Spirit and with fire.

And Jesus Christ says in the Acts of the Apostles (I, 5): "For John, certainly,
He has baptized you with water, but you will be baptized with the Holy Spirit.
Jesus Christ performed this holy baptism of the laying on of hands according to what
Saint Luke recounts, and said that his friends would do it as Saint Mark recounts.
They will lay hands on the sick, and the sick will recover.
Ananias (Acts 9:17-18) performed this baptism on Saint Paul when he converted.
And then Paul and Barnabas did it in many places. And Saint Peter and Saint
They did it with the Samaritans. Since Saint Luke says it like this in the
Acts of the Apostles (8:14-17): 'When the Apostles who were in'
Jerusalem learned that those from Samaria had received the word of God, they
they sent Peter and John. When they arrived, they prayed for them to receive
they received the Holy Spirit, for he had not yet descended upon any of
They. Then they laid their hands on them and they received the Holy Spirit.

This holy baptism through which the Holy Spirit was given has been maintained by
the Church of God from the Apostles to our days, and it was transmitted from
good-men
world. And you must understand what power was given to the Church of God to
to bind and to loose, to forgive sins and to retain them, as Christ says in
the Gospel of Saint John (XX, 2123): 'As the Father has sent me, of
In the same way, I send you. When he had said these things, he breathed on them.
And he said to them: Receive the Holy Spirit; to those whom you forgive their sins
they will be forgiven, and those whom you retain will be retained." And in
the gospel of Saint Matthew says to Simon Peter (XVI, 18-19): "I say that your
you are Peter, and upon this rock I will build my Church and the gates of hell shall not
they will be able to stand against her. I will give you the keys to the kingdom of heaven, and whatever you bind
on earth, will be bound in heaven, and whatever you loose on earth will be
unbind in heaven". He says to his disciples elsewhere (Mt., XVIII, 18-20):
Truly I say to you, whatever you bind on earth will be bound in heaven and what
whatever you loose on earth will be loosed in heaven. And again I say to you truly:
if two of you gather on earth, everything, whatever it may be, that you ask for,
It will be granted by my Father who is in heaven. For where two or are...
"three gathered in my name, I am among them." And in another part (Mt., X, 8),
Heal the sick, raise the dead, cleanse the lepers,
they cast out demons." And in the Gospel of Saint Mark (XVI, 17-18) it says:
And these signs will follow those who believe: in my name they will cast out
demons, they will speak new languages, they will take up serpents and if they drink any
deadly brew, it will not cause them any harm. They will put their hands on the
sick and they will be healed." It also states in the Gospel of Saint Luke (X, 19):
Here I have given you the power to walk upon snakes and the
scorpions, and over all the power of the Enemy, and nothing will harm you.

If you want to receive this power and strength, it is necessary that you keep all the commandments of Christ and of the New Testament according to your power. And know that has commanded that man commit neither adultery, nor homicide, nor lies, that I do not swear any oath, that I do not steal nor desolate, that I do not do to my neighbor what that he does not want to be done to him, and that the man forgives whoever has wronged him harm, to love your enemies, and to pray for those who slander you and for your accusers and bless them. If someone strikes you on one cheek, offer the other also, and if someone if someone steals your tunic, let him have your cloak as well; do not judge or condemn, and many other commandments that are commanded by the Lord to His Church. It is necessary just as you hate this world and its works, as well as all its things.
Since Saint John says in the epistle (1, II, 15-17): 'Oh beloved mine, do not Do not love the world, nor the things that are in the world. If anyone loves to the world, the Charity of the Father is not in it. Since everything that exists in the the world is the lust of the flesh, the lust of the eyes, and the pride of life, which is not of the Father, but of the world; and the world will pass away just like its greed, but that one "Whoever fulfills the will of God lives eternally." And Christ says to the nations. The world cannot hate you, but it hates me, because I carry testimony of him, that his works are bad." It is written in the book of Solomon I have seen all the things that are done under the sun, and behold that all of them are vanities and torments of the spirit." And Judas, brother of Santiago says for our teaching in the epistle (verse 23): "Hate this "stained dress that is carnal." Because of these testimonies and many others, it is I need you to observe the commandments of God and to hate this world. And if you do well until the end we have the hope that your soul will have the eternal life.

Let the believer then say: "I have this will, ask God to help me" "of strength." And after the first of the "good-man" does, with the believer, your veneration of the Elder, and say: Pardon us. Good Christians, we beseech you for the love of God, to give to our friend, here present, this is the good that God has given you. Subsequently, the believer must do In your veneration and say: "Spare us. For all the sins that I may have committed to do, or say, or think, or act, I ask for forgiveness from God, from the Church and from everyone you all". Let the Christians then say: "For God and for us and for the church that they may be forgiven, and we pray to the Lord that He may forgive you." After this should comfort you. Let the Elder take the book (of the gospels) and give it to you put it on the head, and the other 'good men' all raise their right hand and let the parcias say and three adoremus, and afterwards: Holy Father, receive your servant your justice, and send your grace and your holy spirit upon him.
Let them pray to God with prayer, and the one who leads the divine service must say in a low voice the 'sesena' and when the sesena is said, it must be said three times Let us adore and the prayer once in a loud voice, and then the gospel (of John). And when the gospel is finished, they must say three Adoremus and the grace and the parties.

Next, they must make peace (kiss) with each other and with the book. If there is "believers" who also give themselves peace, and that the "believers", if there are any, give themselves the peace between them with the book. Then pray to God with double (prayer) and with grace (petitions for mercy) the ceremony has concluded.

4. Various rules concerning prayer and the conduct to follow in certain circumstances.

The mission of celebrating 'double' and of saying the prayer must not be entrusted to a layman.

If Christians go to a dangerous place, let them pray to God with grace. And if someone is riding a horse, let them celebrate "double" (prayer). And they must say a prayer to the to enter a boat or a city, or when passing over a board or a bridge dangerous. If Christians find a man with whom they need to talk while they are praying, if they have already said eight prayers, these can be taken as 'simple' and if they said sixteen they can be taken as 'double'. And if they find any good in their path, do not touch it if they do not know what it is. they can return it (that is, to whom they could return it). But if they see that it has people before them, to whom the thing can be returned, let them take it and return it if they can. And if they can't, put it back in this place. And if they find a beast or bird caught, do not be alarmed. If the Christian wants to drink during the day, that he has prayed to the Lord two or more times Sometimes after eating. If they drink after the 'double' at night, then let them do it. another 'double'. If there are believers, let them stand when they say the prayer. to drink. If a Christian prays to God with Christians, may He always direct the prayer. If a believer, to whom the prayer has been given, is with Christians, go somewhere else and do it alone.

If the Christians to whom the ministry of the church is entrusted receive a message from a sick believer, they must go to him, and they must ask in secret how has he behaved towards the church since he received the faith, if not There is no doubt regarding the church or any mistake for which it can be accused. And if he owes something and can pay, he must do it. If he doesn't want to do it, he should not. received. For if one prays to the Lord for a false and unfaithful man, this prayer it cannot be beneficial. However, if you cannot pay, it should not be rejected.

And Christians must teach abstinence and the customs of the Church. They should then ask him, in case he is accepted, if he is willing to heart, to observe them. And he should not promise it if he does not feel it firmly resolved. Since San Juan says that liars will be in a pond of fire and sulfur (Rev., XXI, 8).

It is said that he feels quite firm to endure all this (that is, the abstinence), and if the Christians agree to receive him, they must impose upon him the abstinence in the following way: They should ask him if he will have the courage to not to lie, not to swear; if he will know how to refrain from breaking the others God's commandments, and if he feels willing to observe the customs of the Church and the commandments of God, and to keep their heart and their goods, such as he has them, or as he will have them in the future, according to the will of God and the Church and at the service of Christians, always, from now on, as much as I can. If you say yes, you must respond: "We impose on you (you carry this abstinence so that you may receive it from God and from us and from the Church, and so that you may observe it while you live; if you observe it well, with the other prescriptions that you must follow, we have hope that your soul will have (eternal) life." And should respond: "I receive it from God and from you and of the Church.

Next, you should ask him if he wants to receive the prayer. If he says yes, that they review him in a shirt and pants, if possible, and make him stay on top his seat if he can raise his hands. They should put a tablecloth or a rag. in front of him on the bed. And over this cloth, the book, and let them say once Bless and three times we adore the Father and the Son and the Holy Spirit. the sick one must take the book from the hand of the Elder. If he can wait, the one who The ministry must admonish him and preach to him with testimonies. convenient. Next, you should ask him about the promise that It has done so if it has the resolve to observe it and to keep it as it has. Agreed. If he says yes, let (the Christians) have it confirmed. Afterwards They must read the prayer to him and he must follow it. The Elder will then say to him: 'This is the the message that Jesus Christ has brought to this world, and has taught to the "good" men". Do not eat or drink anything before having said this prayer. And if You bring negligence to it, it will be necessary for you to do penance." And he must say: "I receive it from God, from you and from the Church." Then, let them greet him as when one says goodbye to a woman. Then they must pray to the Lord with double and come back to put the book before him. The sick person must say three times: We adore the Father and the Son and the Holy Spirit. Subsequently, he will take the book. hand in hand with the Elder, and the Elder will admonish him with testimonies and with words that suit Consolation (Consolamentum). The Elder he must ask him if he has in his heart the intention to keep and observe his promise, just as it has been made, and it will be confirmed.

Then the Elder must take the book, and the sick person must bow and say: 'Spare us' Lord. For all the sins I have committed, or said, or thought, I ask for forgiveness. to the Church, to God, and to you." Christians must say: "For God and for we and for the Church that you may be forgiven, and we pray to God that you may forgive me.

Then they must comfort him by placing their hands and the book on his head, and say: Bless us, have mercy on us, amen; let it be to us according to your word. Father and filius et spritum sanctus parcat vobis omnia pecata vestra. Adoremus patrem et son and holy spirit three times, and then: Holy Father, receive the servant your over him. And if she is a woman, they must say: Holy Father, receive the servant In your righteousness, O Lord, send your grace and your Holy Spirit upon her. And after praying to God with the prayer, they should say the 'sesena' in a low voice. And when the sixth is said, they must say three times: Let us adore the Father and son and the Holy Spirit, and the prayer once aloud. And after that he... greet him like a man. Next, "they will make peace" between themselves and with him. book. And if there are 'believers' or women believers, they must give each other peace and the Christians should greet and return the greeting.

If the sick person dies and leaves them or donates something, they should not keep it for they should neither appropriate it, but must put it at the disposal of the Order and pray for let them be comforted again as soon as possible; but he, let him continue, on this point, your will.

II

THE RITUAL Latino

Tradition of the Holy Prayer

Preaching of the Ordained (missing the beginning)

... those who are sweet and humble will rejoice more and more in the Lord, the poor will find in the saint of Israel a burst of joy because that one what oppressed them has been destroyed, because the Deceiver no longer exists and because he has removed from the face of the earth those who watched to do evil, those who made men sin with their words, who set traps to those who were reproved in the assembly" (Isa, XXIX, 19-21).

God's compassion for his people

And so, through these testimonies and many others, it is understood that the Father Saint wants to have mercy on his people, and receive them in his peace and in his harmony. through the coming of his son Jesus Christ. This is the reason why you are here, among the disciples of Jesus Christ, where the Father the Son and the Holy Spirit dwells spiritually, as has been told to you above, with the purpose of you being able to receive this holy prayer that your Lord has given same to his disciples, so that your requests and your prayers may you be welcomed by our very holy Father, as David said: 'May my Let my prayer rise to you like the smoke of incense" (Ps., CXL, 2).

Reception of the Holy Prayer (the Pater or Lord's Prayer)

For this you must understand how you should receive this holy prayer, that is to say the Our Father. Certainly, it is brief, but it contains great things. It is necessary Well, let him who must say the 'Our Father' honor it with good works. Son means: Father's love. For this, anyone who wishes to inherit as a son. must absolutely separate from bad works. "Our Father": These two palabras están en vocativo. Es como si dijera: Oh Padre de solamente aquello who must be saved. "You who are in heaven", that is: "You who dwell in the saints or even in the heavenly virtues" Perhaps it has been believed that there was also to say 'Our Father who art in heaven' to distinguish it from the father of the Devil, who is a liar and father of the wicked, that is to say those that they can in no way benefit from (divine) compassion, that they he would save. It is for this reason, therefore, that we say: Our Father, 'Hallowed be "your name": by the name of God, the law of Christ is understood. It is as if "that your law may be affirmed in your people." "Thy kingdom come to us:" by the kingdom of God we must understand Christ. In the Gospel, Christ says, in Behold, the kingdom of God is among you now But by the kingdom of God we can also understand: "the people of God that must be saved. It's as if I said: 'Lord lead your people out' from the land of the enemy." For this reason, the prophet Joel says: "The priests and the ministers of the Lord, prostrate between the vestibule and the altar, will break into tears and they will say: Forgive, Lord, forgive your people and do not let them be lost your inheritance in disgrace, exposing it to the insults of the nations (You will suffer when the foreigners) say of us, 'Where is their God?' (Joe., II, 17). This is why every day Christians pray to their Holy Father for the salvation of the people of God. Your will be done, so be it on earth as in heaven: this means: that your will be done in this village linked to the earthly nature as it is and just as it is fulfilled in the kingdom above or in Christ who has said: "I have not come to to do my will, but the will of him who sent me, the will of my Father" (Jn., VI, 38).

Our supersubstantial bread: by 'supersubstantial bread' we understand the law of Christ given to all peoples. It is necessary, therefore, that we believe that it is from this bread of which Isaiah wants to speak, when he says: 'At that time seven women they will take a man and tell him: we will feed ourselves and we will take care of our dresses ourselves: (want) only that "let us take your name" (Isa., IV, 1). David also says: "I have been wounded like the grass (from the heat of the sun) and my heart has dried up because it has forgotten to eat my bread" (Ps. CI, 5). It is written in the book of Wisdom: " But you have given, on the contrary, the food of angels to your people. you have made rain from heaven a bread prepared without any work, which contained in it everything that is delicious and everything that can be pleasant to the palate. And the substance of your creature showed how great is your sweetness towards your children, as accommodating to the will of each of them It changed in what they liked" (Wisdom, XVI, 20-23). And through Isaiah, the Lord he said: 'Share your bread with those who are hungry, and let in those who are your house to the poor who do not know where to go. When you see a man "naked, clothe him and do not despise your own flesh" (Isa., LVIII, 7). It is of this bread, it is believed, which Jeremías speaks of in his Lamentations: "The little ones "they have asked for bread, and there was no one to give it to them" (Lam., IV, 4). And Christ in the The Gospel of John says to the Jews: "Truly, truly, I say to you, Moses did not..." He has given you the bread from heaven, but it has been my Father who has given you the true bread. bread from heaven. For the bread of God is that which comes down from heaven and gives life to the world. (Jn., VI, 32-33). And again: 'I am the bread of life' (that is: I am the one who has a life mission); "whoever believes in me will never be thirsty, whoever believes in me will never go hungry" (Jn., VI, 35). And moreover: "Truly, I truly tell you: whoever believes in me will have eternal life. I am the bread of the life. Your fathers ate the manna in the desert and are dead. But I have Here is the bread that has come down from heaven. If anyone eats of this bread -it is Say: if anyone observes my precepts - he will live forever, and the bread that I will give him it is my flesh (that I must give) for the life of the world" (Jn., VI, 47-56) that is to say: of The Jews were arguing among themselves, saying: How can this man give us of eating his flesh?" This means that the question of how Christ could imposing their precepts was debated among the Jewish people: they were indeed ignorant of the Divinity of the Son of God. Then Jesus said to them: "Truly, truly, I say to you: I say, if you do not eat the flesh of the Son of Man" - that is: if you do not observe the precepts of the Children of God -" and if you do not drink their blood " - that is: if you do not receive the spiritual meaning of the New Testament-, "you will not have life. He who Whoever eats my flesh and drinks my blood will have eternal life; and I will raise him up at the last day. day. For my flesh is true flesh and my blood is true drink" (Jn., In another part, Christ said: 'My food is to do the will of my' Father, who has sent me to carry out his work." (Jn., IV, 34); and Moreover: "He who eats my flesh and drinks my blood dwells in me, and I dwell in him" (Jn., VI, 56).

Surely the lying priests do not eat the flesh of Our Lord.
Jesus Christ, they certainly do not drink his blood, because they do not dwell in Our Lord.
Jesus Christ. For this the blessed John says in his first epistle: "But if
someone puts his word into practice, the love of God is perfect in him; it is because
this is why we recognize that we are in God. He who says that he dwells in
Jesus Christ must walk, Himself, as Jesus Christ has walked.
6).

It is also from this Bread that, according to our understanding, it is written in the Gospel of
San Mateo: "While they were dining, Jesus took the bread"; that is: the precepts
spirituals of the Law and the prophets, "he blessed them" meaning: he praised them and
he confirmed, "he broke it": that is, he explained it spiritually, "and gave it to his
disciples," meaning he showed them so that they could observe spiritually. "And
He told them: Take, -that is to say: preach them- and eat -that is to say to everyone- By
this was said to the blessed John the Evangelist: "Take the book and eat it,"
etc... then (the angel) said to me: it is necessary that you still prophesy before the
nations, before the men of various tongues and before various kings" (Rev., X,
"This is my body": the Lord says here, speaking of the bread: this is my
body. Earlier he had said: "And the bread that I will give them is my flesh (which I must
given) for the life of the world". (Mt., XXVI, 26). These are, in fact, the
Commandments of the Law of the Prophets understood in their spiritual sense that
we believe, according to our faith, that he designated with the following words: 'This is my
"body" or "this is my blood" as if to say: it is in them that I am, it is in
those in which I dwell. For this the Apostle says in the First to the Corinthians:
The cup of blessing that we bless, is it not a sharing in the blood of
Christ? And the bread that we break, is it not participation in the body of the Lord?
Because this bread is unique, being many, we are nothing more than a single body, already
that we all partake of this same bread and of that same cup" (1 Cor., X, 16-
17). And this means: we participate, with the same spiritual sense of the Law,
of the Prophets and the New Testament. Another testimony: "For he is the Lord of
who I have learned what I have taught you as well, which is that the Lord Jesus,
the same night that he was to be delivered to die, he took the bread, and having
He gave thanks, broke it, and said: "Take and eat, this is my body, which will be...
delivered by you." This means: These spiritual precepts of the
Ancient Scriptures are my body: it is for you that they will be delivered.
transmitted) to the people, "Do this in remembrance of me. Likewise, after
having dined; he took the cup and said: This cup is the new covenant (sealed) by
my blood; do this in my memory, every time you drink" (1 Co., XI, 23-25).
It is the super-substantial bread that is being talked about here.

Give us today: that is, in this time of
Grace or during our passage through this temporary life, give us your strength.
(virtue) so that we may fulfill the law of your son.
Jesus Christ.

And forgive us our debts: that is to say: do not charge us with the sins that we may have committed in the past, to us who want, from now on, observe your son's commandments.

As we forgive our debtors: that is: as
We forgive those who pursue us and who hurt us.

And do not lead us into temptation: that is to say, do not allow for any longer that let us be led into temptation, now that we wish to follow your law. There is, truly, a carnal temptation, and a diabolical temptation. The temptation diabolical is that which proceeds from the heart, by suggestion of the devil, like the error, the thoughts of iniquity, hatred, and other similar things. The carnal temptation is that which arises from human nature, like the hunger, thirst, cold and all other things of this kind: we cannot avoid it. For this reason the Apostle says in the first epistle to the Corinthians: "That No temptation has overtaken you except what is common to mankind. God is faithful and will not allow that you are tempted beyond your own strength; but, allowing the temptation will help you find a way out of it, even with advantages, so that you will have the strength to withstand these trials" (1, Co., X, 13).

Deliver us from evil, that is: from the Devil, who is the tempter of the faithful, and from his works.

Since the kingdom belongs to you - it is said that this word (and the following) is they are found in Greek and Hebrew books - This amounts to saying: the reason for which you must do for us what we ask of you, is that we are yours town.

And the power: it is necessary to understand, You have the power to save us.

And the glory: that is to say, to you praise and honor, when you do this for your town.

For the ages: that is, in the celestial creatures.

Amen means: without faltering (sine defectu).

It is for this reason that (after having heard these explanations and these testimonies) You must understand, if you want to receive this prayer, that it is important that you repent of all your sins and forgive all men. Do not
It is true that Christ said in the gospel (Mt., VI, 15; Mark, XI, 30): "If not forgive the men (the sins they may have committed), your Father heaven will not forgive your sins either?

And it is also important that you propose to yourselves, in your heart, to retain this Holy prayer all your life, if God grants you the grace to receive it, according to the custom of the Church of God, with submission and chastity and with all the others good virtues that God wishes to grant you. It is for this reason that we pray to the Good God who has given the disciples of Jesus Christ the power to receive this a prayer with consistency, that also gives you the strength to receive it with the same firmness, in his honor and for your salvation. Spare us.

Then, when the Ordained takes the book from the believer's hand and says: "Juan (assuming it is called that), do you have the willingness to receive this holy prayer as has been told to you (that it was necessary to receive it), and to hold it throughout your life with chastity, truthfulness, and humility, and with all other good virtues "what God has wanted to give you?" the believer must respond: "Yes, I have this Will. Pray to the Holy Father to give me this strength himself." The Ordained he will then say: 'May God grant you the grace to receive it in His honor and for your sake' salvation.

The Ministry. Role of the 'Ordered'

Then, when the Ordered said to the believer: 'Say the prayer with me, word by word, and say the perdonum as that one (who is by my side) says it and the the believer must say it as it was said by the one next to the Ordered. A next, the Officer will begin to recite the forgiveness. He will then say the prayer as is customary: Once this prayer is finished, just like the thank you, the believer, making a bow (with a genuflection), should say: Bless the parks for us, amen. Let it be unto us, Lord, according to your word, Bless us, forgive us, amen. Let it be done to us according to your word! The Ordered must say then: 'Father and son and the holy spirit let you go.' all your sins. (May the Father, the Son, and the Holy Spirit have mercy of all your sins) and the believer will rise. The Ordained will say to him: "For God, for us, for the Church, for its holy Order, its precepts and its holy disciples, have the power to say this prayer before drinking or eating, at night or during the day, alone or in the company of others as is customary in the Church of Jesus Christ. You should neither eat nor drink without having said this sentence. If it were to happen that you forgot - which you will let the Ordained know about Church, as soon as you can, you will suffer for it the penance that you desire. Impose. May the true God give you the grace to observe it (the practice of the prayer) in his honor and for your salvation." The believer will then three reverences saying: Bless us, Bless us, Bless us, spare us. Lord God grant you a good reward for the good you have done for me. love of God. (May the Lord God reward you for this good that you have done me. done for the love of God.

Then, if the believer should not be consoled (this day), it is fitting that he receive the service and that "gives peace."

2. Reception of the Consolamentum

If the believer must be comforted immediately after having received the sentence, it must come with the Elder of their residence. They must make three reverence before the Ordained and pray for the good of the believer. Having done this, the Ordered, the Christians, and the Christian women must pray to the Lord with seven sentences for the Ordained to be heard. After this, the Ordained "Brothers and sisters, if I have said or done anything against God and my salvation, pray to the Lord God that He may forgive me" And the Elder what is next to the Ordered will say: 'That the holy, just, truthful Father and merciful, who has the power, in heaven and on earth, to forgive the sins, may He restore and forgive all your sins in this world and may He have mercy on you "mercy in the future world." The Ordained must say at this moment: Amen. Let it be done to us, Lord, according to your word. Christians. they will then make three bows saying: 'Bless you, bless you, bless you,' have mercy on us. If we have said or done anything against God and our salvation, pray to the God of mercy that He forgives us. Bless, spare Holy Father, just, true and merciful, etc..., as has been said before.

From the reception of the book

Having done this, the Organizer must have a tray (in the shape of a disc) in front of him. The believer will present themselves to the Ordained and receive the book of their hands, making three bows, as we mentioned above that there was made for the sentence. The Ordered will then say: "Juan (for example), Do you have the will to receive the spiritual baptism of Jesus Christ and forgiveness of your sins, thanks to the intercession of good Christians, with the imposition of hands, and to maintain it throughout life with chastity, humility and with all the other virtues that God may have wanted to give you? believer will respond: "Yes, I have the will. Pray to God to give me this" strength." The Organizer must then say: "May God grant you grace, the Consolation for your honor and for your salvation.

Preaching of the Ordained

Then the Preacher will begin to preach in these terms, if he likes the believer

Oh Juan, you must understand that at this moment, you come before God for second time, before Christ and the Holy Spirit since you are already before them from the Church of God, and this has been demonstrated to you above by the Scriptures. You must understand that you are here to receive the forgiveness of your sins, thanks to the prayers of good Christians, and through the imposition of the hands. Is this the spiritual baptism of Jesus Christ and the baptism of the Spirit Saint, as John the Baptist has said: 'I baptize you in water (to lead you)' to penance; but he who is coming after me is more powerful than I, and I am not worthy to carry his sandals; he is the one who will baptize you in the Spirit Saint and in the fire (Mt., III, 11). And this means that Christ himself, you will lead and purify you in spiritual understanding and good works. For this baptism we must understand the spiritual rebirth that Christ spoke of Nicodemus: "If a man is not born of water and of the Holy Spirit, he cannot enter the kingdom of God" (John 3:5). Baptism means: washing and superbaptism (supertinctio). From which we must deduce that Christ has not came to wash the stains of the flesh, but to purify its dirt souls of God created by God, that have been desecrated by contact with the evil spirits. As the Lord said through the mouth of the prophet Baruch in Israel: Listen, Israel, to the commandments of life; lend your ear to learn what It is prudence. Where do you come from, oh Israel, that you are present in the land of your enemies, that you languish in a foreign land, that you stain yourselves with the dead and that you may be looked upon as those who descend upon the earth? It is because you have left the source of wisdom. Because if you had walked By the way of God, you would surely have lived in eternal peace" (Bar., III, 9). David also said: "Oh God, the nations have entered your inheritance" and have defiled your holy temple; they have turned Jerusalem into a shelter that is used to store fruits" (Sal., LXXVIII, 1).

The people of God have been profaned by the society of spirits. malicious. For this reason, the very holy Father has wanted to cleanse his people from the stain of sins by the baptism of His holy Son Jesus Christ, as the blessed Apostle said to the Ephesians: "And you, husbands, love the your women as Jesus Christ has loved the Church and has allowed himself to be killed for her; in order to sanctify her, purifying her through the water where she has washed, and by the word of life; to present her to him filled with glory, without spot, without wrinkles, without any defect; and with the purpose of making her holy and unblameworthy" (Eph. V, 25-27).

And in this way, with the coming of Our Lord Jesus Christ, by the power of our very holy Father, the disciples of Jesus Christ were purified with the baptism of the stains of their sins. They received from the Lord - as he himself He had received them from his very holy Father - the virtue and the power to purify. also to other sinners with the baptism of Jesus Christ. We will find, in effect, in the gospel of the blessed John, that the Lord Jesus Christ said to his disciples, after his resurrection: "Just as my Father has made me enviado, yo os envío a vosotros". Habiendo dicho, esto sopló sobre ellos y les He said: "Receive the Holy Spirit. Sins will be forgiven to those who whoever you forgive will be forgiven, and whoever you retain will be retained "retain" (Jn., XX, 21-23). In the gospel of Matthew, Christ says to his disciples: "Truly I tell you, whatever you bind on earth will be bound in heaven, and whatever you bind on earth will be bound in heaven heaven and I tell you also that if two of you come together on the earth, any whatever they ask will be granted to them by my Father who is in heaven" (Mt. XVIII, 18-19). And also: 'What do they say about the Son of Man? They answered him: some say you are John the Baptist, others Elijah; others Jeremiah or some of the prophets. Jesus said to them: but you, who do you say that I am? Simon Peter, taking the word, said to him: you are Christ, the Son of the living God. Jesus Blessed are you, Simon, son of John, for flesh and blood have not revealed this to you. blood has revealed this to you, but my Father who is in heaven. And I tell you, I say that you are Peter and upon this rock I will build my church; and the gates of hell will not prevail against it. I will also give you the keys to the kingdom of the cielos ("a ti, Pedro", significa "a todos vosotros"), y todo aquello que atares en the earth will also be bound in heaven and everything you unbind on earth it will also be loosed in heaven" (Mt., VI, 13-19). He also said to his Disciples: "Go into all the world and preach the gospel to all creatures. Whoever believes and is baptized will be saved: but whoever does not believe will be condemned. condemned. Here are the miracles that those who have received faith will perform: they will cast out demons in my name; they will speak new tongues; they will dominate to the snakes; if they drink any deadly potion, it will not harm them; and with the laying on of hands will heal the sick" (Mr., XVI, 15-18). He said In another part: "Then, the eleven disciples went to Galilee, to the mountain" where Jesus had told them to meet. When they saw him there, they worshiped him; some, nevertheless, they had some doubt. But Jesus approached them and spoke to them: All All power has been given to me in heaven and on earth. Go therefore and teach all the nations, baptizing them in the name of the Father, the Son, and the Holy Spirit; teaching them to observe all things that I have commanded you. And take for surely I will be with you until the end of the ages (Mt., XVIII, 16-20).

No sane man could believe that the Church of Jesus Christ would do this.
baptism of the laying on of hands without evident scriptural authorities, nor
to presume that the Church of God makes this consecration (ordinamentum) as
consequence of a daring conspiracy by the disciples or by human
divination, or by some other unknown and invisible inspiration from the
spirits. It was really (visibly) like the disciples of Jesus Christ followed
the Lord and lived with him, and as they received from him the power to baptize and to
forgive sins as true Christians do now who, in
so much so that heirs of the disciples have received it gradually (gradatim)
power of the Church of God to truly (visibly) perform this baptism with the
laying on of hands, and forgiving sins. We see here, with
evidence, through the writings of the New Testament, that the disciples of
Jesus Christ, after His Ascension, actually practiced this ministry: this
it is clearly seen in the Scriptures. It is indeed written in the Acts of the
Apostles: "The apostles, having learned that the inhabitants of Samaria
they had received the word of God, they sent Peter and John who, having
having arrived, they prayed for them, so that they would receive the Holy Spirit. Since they still
it had not descended upon them but only they had been baptized in the
name of the Lord Jesus. Then they laid their hands on them and received the
"Holy Spirit" (Acts, VIII, 14-17). It is also said: "While Apollo
he was in Corinth, Paul, after having traveled through other provinces of Asia,
he arrived at Ephesus, and when he found some disciples, he said to them: "Have you received the
Holy Spirit after having embraced the faith (after you have)
converted into 'believers' (credentes)? They replied: We haven't even
I heard it said that the Holy Spirit existed - What baptism, he asked, have you then
received? - They responded: the baptism of John. Then Paul said to them: It is
it is true that Juan has baptized the people with the baptism of repentance,
telling the people that they should believe in the one who was to come after him, it is
say, Jesus. Having heard this, they were baptized in the name of the Lord
Jesus. After Paul had laid his hands on them, the Holy Spirit
came down upon them, and they spoke in various tongues, and prophesied. They were in total
twelve men" (Acts 19:1-7). In the same events, Christ tells Ananias:
Arise and go to the street called Straight, and seek in the house of Judas for one
called Saul of Tarsus, who is praying. (And at the same time Saul had a
vision in which) I saw a man named Ananias entering and laying hands on him
the hands in order to restore his sight, etc... Ananias went then, and
having entered the house (where Saul was), he laid his hands on him, and said:
Saul, my brother, the Lord Jesus, who has appeared to you on the way by the
that you came, has sent me, in order for you to regain your sight, and that you may be filled
of the Holy Spirit. Immediately scales fell from their eyes, and
he regained his sight; and having risen, he was baptized. After having
he ate, and immediately regained strength." (Acts, XIX, 11-19).

And in another place still: "Then it was found that Publius's father was in the bed, sick with fever and dysentery: Pablo went to see him, and after praying, he he laid hands on him and healed him" (Acts, XXVIII, 8). The Apostle said to Timothy: "It is therefore I warn you to revive the grace of God that you have received with the laying on of my hands" (1 Tim. 5:22). And again: "Do not be hasty do not impose hands on anyone, and do not share in the sins of the others." And the same apostle, in the epistle to the Hebrews talks about "the doctrine which refers to the (various types of) baptisms and also of laying on "hands" (Heb., VI, 2).

It is from this baptism that we believe the blessed Peter spoke. also in his first epistle when he says: "In the time of Noah while he he was building the ark, in which few people -namely: only eight- were saved from the water. The figure that today's baptism responds to does not consist in purifying the flesh of its stains, (externally), but where one is commits to keeping his conscience pure for God, and that he saves us by the resurrection of Jesus Christ" (1 Pet., III, 20). But here it is necessary to pause for a moment to consider that those who were saved in Noah's ark, according to what the Old Testament says they were not entirely saved (bene salvati), to It seems, since we quickly find that Noah came out of the Ark of this God. with children, women and animals, who planted a vineyard, drank pure wine, became he got drunk and showed, upon falling, his clumsiness. He cursed his son Canaan, who had I was one of the saved from the ark, saying: Cursed be Canaan! Let it be regarding his brothers, the slave of slaves! also by the Old Testament, that those who came out of this ark, and his heirs committed numerous sins and the most ignoble crimes; and that afterwards they suffered the greatest hardships and excessive outrages, from way they killed each other. We must think, according to all this, that the blessed Peter has not wanted to speak at all about Noah of the Old Testament, nor of its ark, but of the Ark of the Covenant that was made by the Lord for the salvation of your people, and of which the Apostle spoke in the the following terms, when addressing the Hebrews: "It was by faith that Noah, having been divinely warned of things not yet seen, and having been filled with fear, he built the ark to save his family, and that when building it condemned the world and became the heir of the justice (that is born) of this faith" (Heb., XI, 7). Jesus, son of Syrach, also tells us: "Noah was found, just and perfect, and it transformed during the times of cholera, in reconciliation of men. It is for this that God reserved some on earth men, when the flood came. He was the keeper of the covenant made with the world so that in the future all flesh could no longer be "exterminated by the flood" (Ec., XLIV, 17-19).

And it is of this Noah that we must believe that the blessed Peter remembered. in the second epistle: "God has preserved nothing from the ancient world, but who has only saved seven people with Noah, a preacher of righteousness, making the waters of the flood melt over the world of the wicked. What we find expressed here is that the Holy Father has given the law of the Old Testament to his people; that all those who entered in this ark, that is, those who observed this Testament, will be saved; and that, likewise, all who enter the ark of the New will be saved Will and inhabit it.

According to this, we know that the blessed Peter may have said: 'But "Now a baptism in a similar way saves us" (1 Peter 3:21). I wanted to express the following idea: "Just as these were saved by this arrangement (per that ordinance), likewise Christians can only be saved by the baptism of Jesus Christ, similar in form. What the prophet David said agrees with this interpretation: "However, God who is our king since For so many centuries, he has accomplished our salvation in the midst of the earth" (Sal., LXXIII, 12); just like what Isaiah said: "The harvest has passed, the summer has ended "it is finished, and we have not been saved" (Jer., VIII, 20). The Apostle, when speaking of Christ also said to the Hebrews: "For it was very fitting that God, for who and for whom are all things, and who wanted to bring his children to glory in great numbers, will elevate through their sufferings the bulk of honor to those who he was to be the architect of their salvation" (Heb., II, 10). And Peter: "It is not the purification of the stains on the body is what saves us, but rather the commitment to to keep our conscience for God" (1 Pe., III, 21): which is equivalent to saying: We can only save ourselves with this baptism: it is not the action of the Church. the one that saves us, but the commitment to keep our conscience pure, commitment made before God with the ministers of God as intermediaries. Pablo expresses himself like this in the first epistle to the Corinthians: 'You I will show you a much more excellent way." Even if I speak all the the tongues of men and of angels, if I do not have charity, I am only like a bell ringing and a cymbal clanging. And even if I had the gift of prophecy, and penetrate all mysteries and possess all sciences; when I have all the possible faith to move mountains: if I do not have charity, I am nothing. And even if I distribute all my goods to feed to the poor, and when I deliver my body to be burned, if I do not have charity, all this is useless to me" (1 Cor., XII, 31 to XIII, 3). Understand: All this is of no use to me if I do not have the baptism of the spirit of charity. From all these testimonies, it is necessary to conclude that the true Christians, instructed by the first Church, exercise (legitimately) and really this ministry of the laying on of hands, without which, it is certain according to us that no one can be saved.

Reception of spiritual baptism

It is for this reason that you must understand the reason why you have come before the Church of Jesus Christ: it is to receive this holy baptism of the laying on of hands and to receive the forgiveness of your sins, but also to undertake the commitment of a good conscience that goes towards God through the mediation of good Christians. This is why you must also understand that just as you are temporarily in front of the Church of God, where the Father, the Son, and the Spirit spiritually dwell. Saint, you must also be spiritually, with your soul, before God, before Christ and the Holy Spirit, prepared to receive this holy Ordination of Jesus Christ. And just as you have received in your hands the book where it is written the precepts, the advice and the warnings of Christ, thus you shall receive the Law of Christ in the works of your soul, to observe it during You shall love the Lord your God with all your heart, with all your soul, with all your strength, and with all your spirit; and your neighbor love your neighbor as yourself" (Luke 10:27).

You must also understand that it is necessary to love God with truth, sweetness, humility, mercy and chastity, and with all the good virtues since it is Chastity brings man closer to God, but corruption takes him away. Furthermore: 'Chastity and virginity are very close to the angelic state.' Solomon He also said: "Purity brings one closer to God" (Wisdom, VI, 20).

You must also understand that it is necessary for you to be faithful and loyal in the temporary things and in spiritual ones, because if you are not faithful in the temporary, we would not believe that you could be so in the spiritual; we would not believe that you could be saved. Since the Apostle said: '... those who steal (the good "They will not inherit the kingdom of God in any way" (1 Co. VI, 10). It is necessary that you also make the vow and promise to God that you will never you will commit homicide nor adultery, nor robbery, publicly or privately, that no you should not judge voluntarily at any occasion, neither life nor death, for David said: 'I will pay my vows to God in the presence of all his people. It is a thing Precious in the sight of God is the death of his saints" (Ps. 116:15). You must still make a vow to God that you will never consciously and voluntarily you will eat cheese, milk, egg, nor meat from birds, reptiles, or animals, prohibited by the Church of God.

Likewise, it will be necessary for you, through the justice of Christ, to endure hunger, thirst, scandals, persecution, and death; and that you endure all this for the love of God and for your salvation.

Similarly, you must obey God and the Church, according to your power, according to the will of God and His Church, and you must never abandon this gift, if God gives you the grace to receive it, whatever may happen to you.

Since the Apostle said to the Hebrews: "Regarding us, we must have
beware of withdrawing because that would be our ruin, but to preserve ourselves
"steadfast in the faith for the salvation of our souls" (Hebrews, X, 39); and he also said
in the second epistle to Timothy: "Whoever is committed to the
service to God, must avoid the pregnancy of life's affairs, in order to
to please the one who enlisted him" (2 Timothy 2:4). We also read in the
Gospel of Luke: "No one who puts a hand to the plow and looks back is fit for service in the kingdom of God."
is worthy of the kingdom of God" (Luke 9:62). Jesus, son of Sirach, tells us: "If
he who washes after having touched a dead person touches him again, does he
What good is it to have washed? Similarly, if a man fasts after having
committed sins and commits them again, what does he gain by having been sorrowful and
humiliated? And who will accept his prayer?" (Ec., XXXIV, 30-31). And the
blessed Peter in his second epistle: 'If after having withdrawn
from the corruptions of the world through the knowledge of Jesus Christ, our Lord
and Salvador, they give in and commit again, their last state is
worse than the first. They would have been better off not having known the way
of justice, to turn back after having known it, and to abandon the
the law santa that has been given to them. But what a proverb says happened to them.
true: the dog returns to what it has vomited, and the pig (after having
(sido) washed, goes back to the mud to roll in it again" (2 Pet., II, 20-22).

This is why you must understand that, if you have just received this gift of
God, it will be important for you to keep it all your life with a pure heart.
and spirit.

However, let no one believe that, because of this baptism that you believe you receive,
you should despise the other baptism and your first state of Christian, and everything
that which you have been able to do or say good until now, but you must
understanding that it is necessary to receive this holy ordination from Christ to provide
what was missing for your salvation.

Finally, may the true Lord God grant you the grace to receive this good for His
glory and for your salvation. Spare us.

The service of consolation

The Ordained will then take the book from the believer's hands and say to him: 'John
assuming it is called that), do you have the willingness to receive this holy baptism
of Jesus Christ, in the manner in which you have been reminded it has been given, and of
to keep it for a lifetime, with purity of heart and spirit, and to never fail
to this commitment for whatever reason?
I have; pray for me to the good God so that He may grant me His Grace." The Ordained
You must tell him next: "May the true Lord God grant you grace to
receive this gift for His glory and your salvation.

Let the believer rise, and make a bow before the Ordained, and repeat what the Elder situated near the Ordered has told him, namely: 'I have come before God, before you, before the Church and before your Holy Order to receive mercy and forgiveness of all my sins, that were committed or perpetrated against me from such a date until today. Pray to God for me so that Forgive me. Bless us. The Ordained must respond: "In name of God, in our name, in the name of the Church, of its holy Order, from his holy commandments and from his disciples, receive forgiveness and mercy for all the sins committed and perpetrated from that date until today. May the Lord God of mercy forgive you and lead you to eternal life.
The believer should say: "Amen, let it be done to us, Lord, according to your word."
Then, having stood up, he will place his hands on the table, in front of the Ordered. The Ordered will then place the book on the head, and all the other Christians and members of the Order, present at the ceremony, will impose about his right hands. The Ordered one will say at this moment: 'In the name of the Father, of the Son, and of the Holy Spirit"; and he who is near him, he will say: 'Amen' and all the others will too, aloud. The Ordained will pronounce Bless us, have mercy on us, amen. Let it be done for us, Lord, according to your word, may the Father, the Son, and the Holy Spirit forgive. may He forgive you all your sins. Let us adore the Father and the Son and the Spirit
sanctuary, let us adore the Father and the Son and the Holy Spirit; let us adore the Father and
Son and Holy Spirit: Holy Father, just and true and merciful, forgive
In your service, receive him in your righteousness. Our Father who art in heaven, hallowed be your name", etc. After which the Ordained must say five prayers aloud (shouting) and three times: 'Let us adore', yet another prayer
and three times: "Let us worship the Father and the Son and the Holy Spirit". After that, he will read
the gospel (of Saint John): "in the beginning was the Word" etc. Once finished
this reading will say three times: 'Let us adore the Father and the Son and the Holy Spirit,' and
Once the prayer is done. Finally, it should say three times Adoremus and formulate. out loud the thanks.

The Christian will kiss the book and make three bows saying: "Benedicite," Bless, bless, spare us; may God grant you a good reward for that.
"good because you have done this to me for the love of God."

Then the members of the Order, the Christian men and women will receive the services according to the custom of the Church.

All good Christians pray to God for the one who has written these treatises. (reasons).

END

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